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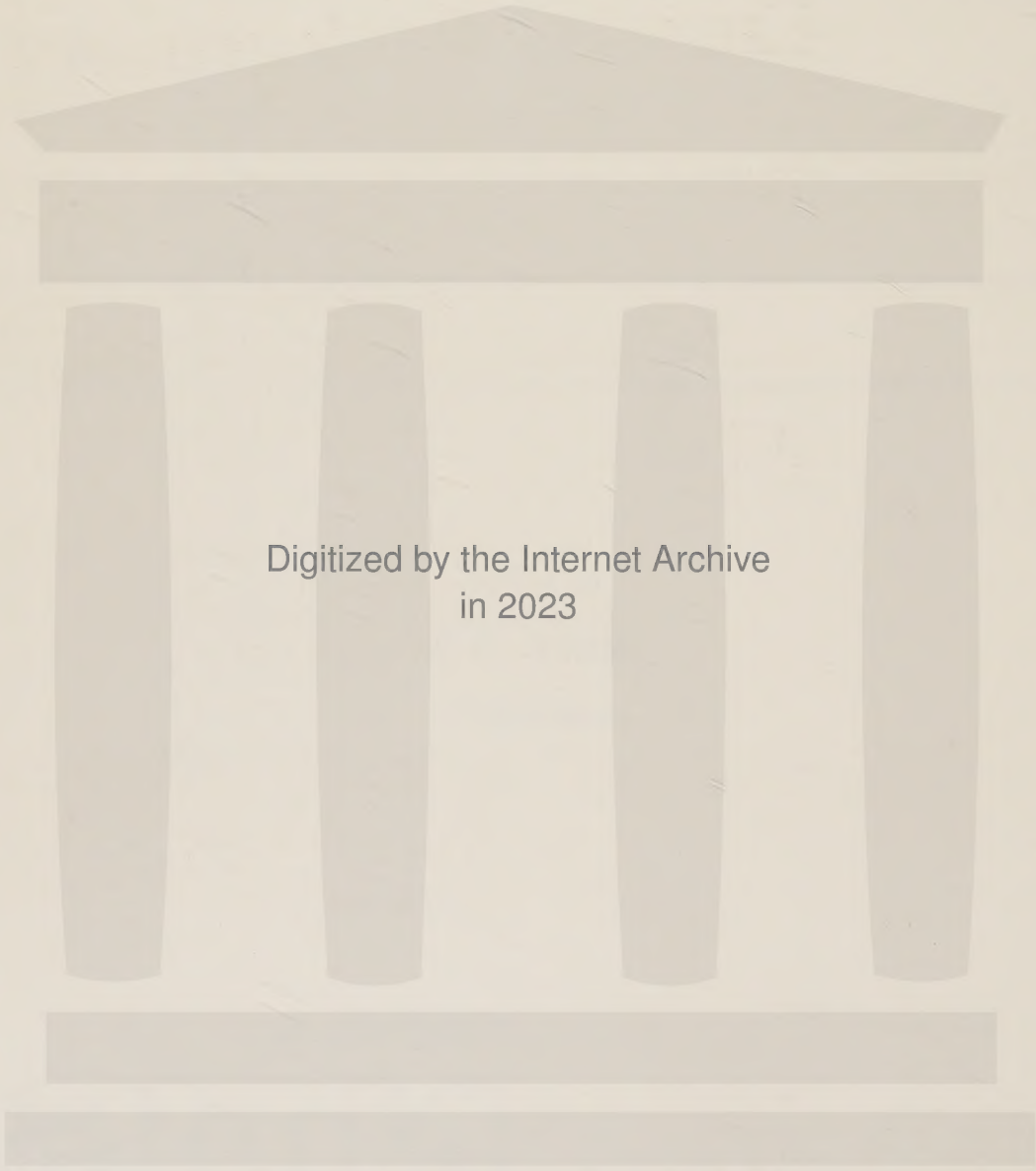

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Jen-min Jih-pao Forum on Party Life

July - October, 1974

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A Vanguard Fighter Capable of Continuing the Revolution

- an account of Ts'ui T'ai-hsiang, secretary of the Party branch of Houts'uichuang brigade, Linchao commune, Wen hsien

(Peking Jen-min Jih-pao July 23, 1974)

In Houts'uichuang brigade of Linchao commune in Wen hsien, Honan province, there is a Communist who is devoted to the public interest and is full of vigor and vitality. People say that he does not take the credit for himself in making achievements, his political color has not faded although he has retired, and his ambition does not wane although he is disabled; they say that he is a vanguard fighter following Chairman Mao in continuing the revolution without pause. He is Ts'ui T'ai-hsiang, a cadre retired from the Army and secretary of the brigade Party branch.

We went to visit Ts'ui T'ai-hsiang at Houts'uichuang brigade during the wheat harvest season. The brigade's accountant told us: "We have a bumper harvest of wheat this year. Our brigade does not have enough threshers. Ts'ui has gone to 'May 7' Farm to borrow some." That evening, we called at Ts'ui's house, but he was not back yet. We had a chat with some commune members and continued chatting until late at night. They said: "We cannot finish telling about Ts'ui's feats in a few days and nights." It was past midnight when Ts'ui pushed open the door and came in. Forgetting his fatigue from the day's work, he received us warmly. We asked him to go home for his dinner and rest. He replied: "I've got used to this. It doesn't matter much to me." So we asked him to give an account of his achievements in fighting. He said: "There is nothing worth telling. What should I talk about?"

This was how Ts'ui T'ai-hsiang had deeply impressed us.

Ts'ui was formerly battalion commander of a certain unit of the People's Liberation Army. After joining the 8th Route Army in 1945, he followed Chairman Mao in fighting from north to south from the plains in central Hopei to the banks of the Chinsha River and from the coasts in Southeast China to the southwestern borders. During the "Resist US and Aid Korea" War, he took part in five major campaigns and the famous counterattack at Sangkumryung. In 1961, he was hospitalized for serious stomach trouble and four-fifths of his stomach was removed. After that, he contracted diseases of the liver and the heart. The Army unit rated his disability to be of the second grade, second class, and decided to let him retire from service and to have medical treatment and convalescence in Wuhan, Chengchow or other cities.

Ts'ui grew up in the Army. How restless he would be when leaving the Army because of illness! He recalled how his parents had been bitterly exploited and persecuted by the landlords in the old society and died in misery, how his elder brother had been forced to work as a porter and how he himself had lived in misery, working as a hired hand for the landlords and begging for food when he was a boy. He deeply felt that it was the Party and Chairman Mao that had delivered him from misery and brought him up from

a poor boy into a commander of an Army unit. Now he was ill, but how could he live idly in the city? No, he wouldn't do that! A Communist must carry the revolution through to the end as long as he lives. So he decided to return to the countryside and to continue the revolution there.

In the spring of 1964, he and his family came back to his hometown, Houts'uichuang, after having been away from there for twenty years.

There is class struggle everywhere on the road of revolution. Not long after he came back to the countryside, he was elected secretary of the brigade Party branch. Seeing him, a landlord element smiled on and flattered him and secretly sent a basket of cakes and apples to his house. That evening, Ts'ui took to a meeting of commune members the things sent to him by the landlord, uncovered the sinister conspiracy of the class enemy to corrupt the cadres, and launched a face-to-face struggle against that rascal.

It was in the deep of night that Ts'ui concentrated on reading the Selected Works of Mao Tse-tung. "After the enemies with guns have been wiped out, there will still be enemies without guns; they are bound to struggle desperately against us, and we must never regard these enemies lightly." Chairman Mao's teaching was like a bright lamp throwing a light onto his mind and gave him boundless strength.

Under the pretext of telling a story, a landlord element who had not been successfully remolded once wantonly released poison among a group of young people. Pointing to a brick, this rascal said: "Brick is made of earth. It is brick now. In a few centuries, it will become earth once again." Hearing this, Ts'ui realized that this was a case of the class enemy disseminating reactionary ideas for restoring the old order and changing the regime. He uncovered the class enemy's trick in public, thereby educating the young people.

The strong East wind of the great proletarian cultural revolution swept all over the motherland. In Houts'uichuang, the mass movement for studying Chairman Mao's works and criticizing revisionism moved forward like the waves of the Yellow River rolling ever onward. The mass movement of learning from Tachai in agriculture developed in depth, and the cadres and the commune members were determined to follow the example of Tachai and to work with concerted efforts to eliminate backwardness.

Over 50 percent of the fields in Houts'uichuang were alkaline and low-lying land where the surface layer of soil was sterile and thin. These fields were frequented by drought and flood. Before the great cultural revolution, grain output was only two or three hundred catties per mow. Ts'ui T'ai-hsiang led all to repeatedly study Chairman Mao's brilliant introductory note to the article "Who Says a Chicken Feather Can't Fly Up to Heaven?" and encouraged them to fight. In full confidence, he said to them: "Chairman Mao cited the people of Nants'uichuang Village for making a chicken feather fly up to heaven. Our Houts'uichuang and this Nants'uichuang Village are both situated in Honan province, and their names are different in only one character. Why can't we eliminate the backwardness of our village? The class enemy said foolishly that Houts'uichuang was bound to be backward, in a frenzied attempt to undermine the movement of learning

from Tachai in agriculture. We must learn from the poor and lower-middle peasants of Tachai in changing the natural outlook and wresting a high yield of grain and from the poor and lower-middle peasants of Nants'uichuang and learn how to make a chicken feather fly up to heaven and turn a backward village into an advanced one!

Tempered in the great proletarian cultural revolution, the cadres and the commune members of Houts'uichuang raised their consciousness of class struggle and two-line struggle, distinguished clearly between the correct and the wrong lines and put the Party's policies on a solid basis. High in spirit, Ts'ui T'ai-hsiang led the production team leaders and a few old poor peasants to tread every plot of land and make careful investigation and study. They drew up a preliminary plan for changing the low yield outlook. Not long after that, a battle to fight against heaven and earth and to rest high yields started.

Ts'ui T'ai-hsiang preserved the people's army's fine tradition of arduous struggle and displayed the revolutionary spirit of fearing neither hardship nor death. Despite his illness and disability, he devoted himself to the collective. When ditches were dug for transforming the alkaline land, he seized a spade and took the lead in working vigorously. When soil improvement was conducted by tilling the land to a great depth, he led a youth shock team to fight in the fields, braving the intense cold and the snowstorms. His stomach was not well. Every day he had to eat less at a meal but to take more meals. So he took with him some steamed dumplings and had a few bites of the dumpling when he was hungry. He was physically weak, but he never went home to take a rest. He just sat down on the spot when he was tired, and had chats with the poor and lower-middle peasants, so he carried out ideological and political work at the fields and worksites.

Water was scarce and drought was frequent in Houts'uichuang. The whole village formerly had only one well from which water was drawn by means of a pulley block. Before the liberation, this well was seized by a landlord, and water could be obtained for irrigating only a few mow of land every day. Ts'ui T'ai-hsiang led the cadres and the commune members to this well to study Chairman Mao's teaching "Water conservation is the life-blood of agriculture," told them his idea of sinking a mechanized well by own effort and discussed problems with them. Instantly, all expressed this opinion: "How can water conservation be achieved by means of only one indigenous well?" So they were determined to sink deep wells through self-reliance and to turn the arable land throughout the village into irrigated land.

Thanks to the strenuous efforts made in one winter and the ensuing spring, the first mechanized well came into being in Houts'uichuang. Clear water flowed in an endless stream into the wheat fields. In that year, the brigade's per-mow output of wheat surpassed the target laid down in the "National Program for Agricultural Development." Ts'ui T'ai-hsiang led the masses to sink mechanized wells one after another. By now, in Houts'uichuang brigade, there are eight mechanized wells and all the 600-odd mow of arable land has been turned into irrigated land.

During the three great revolutionary movements, Ts'ui T'ai-hsiang went to the fore to fight against heaven and earth, against the class enemy and against his illness, and did administrative work and manual labor selflessly every day. He often said: "Socialism is achieved not by waiting but through struggle and by blazing the trail, and a revolutionary fighter must make revolution as long as he lives." Despite his poor health, he got up early in the morning and worked together with all commune members in the fields, and he often did administrative work and carried out study until late at night. He always bore in mind the interests of the masses of poor and lower-middle peasants and other commune members, showing in every place the noble character of a Communist in taking greater care of other people than of himself.

Due to his physical weakness, he passed out and fell down in the field several times. The commune sent some apples, pastry and medicine to him. But, he thought of the poor-peasant commune members who were ill and gave them all these things.

On the Spring Festival and other red-letter days of the year, he led the Party members and cadres to work in the cattle sheds and on the platforms of the mechanized wells, so as to relieve the commune members for enjoying themselves at home.

After a heavy snow in winter, he would pay door to door visits, bringing his regards and trying to see which of the households needed water and fuel, so as to give prompt help in overcoming difficulties. He once trod through snow more than a foot deep to pay a comfort visit to "five-guarantee householder" Wang Feng-lien. ("Five-guarantee households" refers to widows, widowers, the childless, the orphans and the crippled--CB Editor) He also organized the militiamen to send him coal and to grind flour for him. It rained heavily one day. Rain water flowed into "five-guarantee householder" Liu Ch'un-o's house. She was very much worried when suddenly Ts'ui T'ai-hsiang came over, braving the rain. He used a wash basin to scoop water from the house. Seeing that Ts'ui's clothes were all wet, she said, with tears in her eyes: "T'ai-hsiang, you really are our bosom friend!"

Ten years have lapsed since Ts'ui T'ai-hsiang came back to the countryside from the Army. In the past ten years, he has led the cadres and the masses of Houts'uichuang to implement Chairman Mao's revolutionary line and policies, to keep to the orientation of socialism and to penetratingly carry out the movement of learning from Tachai in agriculture. As a result, the outlook of Houts'uichuang has gone through a tremendous change and Houts'uichuang has become an advanced unit in the hsien in learning from Tachai in agriculture. This year, since the movement to criticize Lin Piao and Confucius began, the cadres and the commune members of Houts'uichuang have cited a host of facts to warmly eulogize the great victory of the great cultural revolution and to penetratingly criticize the crimes of Lin Piao and his gang in attacking the great cultural revolution. They say: "Under the guidance of Chairman Mao's revolutionary line, our brigade really advances in big strides because it adheres to the correct line."

The brigade's grain output attains the target laid down in the "National Program for Agricultural Development," crosses the "Yellow River" and the "Yangtze River" and surpasses 1,000 catties. Annual output kept increasing in the past few years. Last year's output was 1,230 catties per mow, topping that of 1965 by three times. The amount of grain sold to the state last year was 70,000 catties more than the total grain output in 1965. Collective reserve grain is enough for one year's consumption by the whole brigade.

When talking about the tremendous change in Houts'uichuang, all warmly praise Ts'ui T'ai-hsiang as a good Communist educated by Chairman Mao.

- NCNA correspondent and NCNA reporter

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Female Party Members Vigorously Break into "Women's Forbidden Area"

(Peking Jen-min Jih-pao July 23, 1974)

One day in the season for transplanting seedlings, Kuo Cheng-ying, chairwoman of Shech'ang brigade, Lunglin multi-nationalities autonomous hsien, Kwangsi, and a female Communist of Kelao nationality, led all women of Yaoshang production team to hold a criticize-Lin-and-Confucius meeting in a plot of farmland which was called "women's forbidden area."

Situated here formerly was a temple surrounded by 20 mow of paddy fields. Before the liberation, the reactionary ruling classes made use of the doctrines of Confucius and Mencius to enslave the people of various nationalities. The broad masses of laboring women of Kelao nationality were repressed to the lowest stratum and were never allowed to pass through this area under the pretext that women's access to this area would destroy its "geomancy." So, this became a "women's forbidden area." After the liberation, thanks to the leadership of the Party and Chairman Mao, the mental fetters binding these women were shattered. But, because of force of habit from the old society, the elderly women still dared not step into these fields.

When this year's transplanting of seedlings began, Kuo Cheng-ying and other women of the brigade were determined to break into this "women's forbidden area." Kuo was the first to speak. She said: "More than two thousand years ago, Confucius stubbornly took the reactionary stand of the slave-owning class, despised the laboring people, cherished a hatred for the laboring women and wildly clamored that 'of all people, women and servants are the most difficult to deal with.' For the purpose of restoring capitalism, renegade and traitor Lin Piao sang the same tune with Confucius and released reactionary fallacies, such as 'women are backward,' in a frenzied attempt to repress us at the lowest stratum forever. This fully shows that Lin Piao and Confucius were wolves on the same mountain and were the deadly enemies of us women of all nationalities." As soon as she had finished speaking, other women spoke one after another. The more deeply they criticized Lin Piao and Confucius, the more bitterly they hated Lin Piao and Confucius and the more deeply they were enlightened. They were determined to completely smash all sorts of taboos, to break into the "women's forbidden area" and to win new victories in revolution and production. The revolutionary mass criticism helped women of all nationalities raise their consciousness of two-line struggle. Women of the whole brigade actively threw themselves into the activity to transplant seedlings by shock tactics in these 20 mow of fields.

- Jen-min Jih-pao correspondent

* * *

Party Committee of a Hsien in Szechwan Boldly Exercises Leadership and Bravely Takes Responsibility

(Peking Jen-min Jih-pao July 23, 1974)

The CCP Committee of Pachung Hsien, Szechwan Province, actively carries out ideological struggle, bravely makes criticism and self-criticism, and achieves unified understanding and unified action on the basis of Chairman Mao's proletarian revolutionary line, thereby strengthening its fighting capacity. It leads the whole hsien to penetratingly unfold the movement to criticize Lin Piao and Confucius.

After the movement to criticize Lin Piao and Confucius began, the broad masses of this hsien relentlessly criticized Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, an ideology of the declining reactionary classes. At the same time, they made criticism against and put forward opinions on the shortcomings and mistakes in the Party hsien committee's leadership work, eagerly hoping that it would examine and correct its mistakes, stand at the fore of the struggle and boldly lead the movement. But, some leading members of the hsien committee once had worries of one sort or another and adopted a wait-and-see attitude toward the movement. Other members of the hsien committee could not accept for the time being the acute criticism from the masses and stood in opposition to the masses.

After analyzing this situation, the hsien committee held that if it did not take prompt action to rectify the thinking of its "squad members" it could hardly seize the initiative in leading the movement. Thereupon, the responsible comrade of the hsien committee organized all to conscientiously study the instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius so as to deepen their understanding of the nature and the vital significance of this movement, and led them to study Chairman Mao's instructions on the great proletarian cultural revolution, so as to heighten their understanding of the great cultural revolution. With their consciousness of line raised to a higher level, the committee members made criticism and self-criticism. Many comrades pointed out: Failure to have a correct approach to the great cultural revolution, to adopt a correct attitude toward the masses and to treat ourselves correctly is the cause of the wrong attitude mentioned above. Adopting a correct attitude toward the criticism from the masses is a problem concerning whether a leading cadre accepts criticism and supervision from the masses and wants to transform his world outlook. After a course of mutual help, all comrades came to understand that: Levelling acute criticism at the expression and influence of the revisionist line, the masses precisely hope that the hsien committee will correct its shortcomings and mistakes and implement Chairman Mao's revolutionary line. We should warmly welcome and actively support this kind of criticism from the masses and should in no way have worries and feel hostility toward the masses.

With their thinking raised to a higher level, the leading members of the hsien committee plucked up their courage in continuing the revolution and kept up their fighting spirits. They said: During the war years,

we led the fighters to charge the enemy head-on. Now we lead more than 900,000 people of the whole hsien to criticize Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, to consolidate the dictatorship of the proletariat and to consolidate and develop the great achievements of the great cultural revolution--this is a new and vigorous test for us. We must go to the fore in the struggle, serving as commanders and as fighters, and carry out in a down-to-earth manner and all over the hsien the movement to criticize Lin Piao and Confucius.

To do a good job of leading the movement to criticize Lin Piao and Confucius, the hsien committee persists in collective study, division of work and responsibility and mutual support and help in handling major problems, so as to bring its collective leadership into play. The leading members of the hsien committee take part in struggle and join the masses in criticizing Lin Piao and Confucius.

Kuo Hsin-ch'un, deputy secretary of the hsien committee, persevered in work despite his illness. He also went to the units, including the commercial bureau, for which he was responsible to hold informal meetings at which he cited his personal experience in teaching the cadres to have a correct approach to the great cultural revolution, to adopt a correct attitude toward the masses, to correctly treat themselves, to attach importance to the revolutionary interests and to courageously make revolution against themselves.

In handling the mistakes committed by the lower-level cadres, the hsien committee actively assumes responsibility for mistakes that result from shortcomings and mistakes in its leadership work. The No. 1 man of the hsien committee takes the lead in criticizing Lin Piao and Confucius and consciously makes self-criticism by linking it with the shortcomings and mistakes regarding the line carried out by the hsien committee. Other secretaries and standing committee members have also spoken at several "criticize Lin Piao and Confucius" meetings in conjunction with the actual conditions. The leading role played by the "squad members" of the hsien committee exercises a great influence on leading cadres at all levels. These leading cadres also pluck up their courage and lead the masses to grasp revolution and promote production.

The leading members of the hsien committee have learned this much from the practice of struggle: Strengthening the Party's unified leadership over the movement to criticize Lin Piao and Confucius and boldly arousing the masses are not at cross purposes. Only by trusting and relying on the vast majority of the masses will it be possible to carry out Chairman Mao's revolutionary line and policies well.

On their own initiative the leading comrades of the hsien committee join the masses to study and criticize Lin Piao and Confucius and to join the Party members of the public organizations in leading the organizational life, so as to extensively solicit criticism and opinions from the masses.

They also pay attention to discovering good mass experience in doing things in the course of struggle, concentrating it and perseveringly carry it out.

In Kanch'uan commune, for instance, the "May 7" peasants' spare-time school is taken as a position for leading the commune members to penetratingly criticize Lin Piao and Confucius by taking the Party's basic line as the key link and by linking the criticism with the actual conditions of the struggle between the two classes, the two road and the two lines in the countryside. Excellent results have been scored. Therefore, the hsien committee helps sum up this experience and calls an on-the-spot meeting to popularize it.

The hsien committee also dares to adhere to the principle and gives correct guidance when some erroneous ideas emerge in the mass movement. A few people got embroiled in some concrete problems and slackened the criticism of Lin Piao and Confucius. The hsien committee perseveringly acted in accordance with the spirit of the Party Central Committee's instructions, meticulously did political and ideological work on the masses and taught the masses to keep to the main orientation of the struggle, to constantly aim the spearhead of struggle at Lin Piao and Confucius and to penetratingly and thoroughly criticize Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius. As a result, the masses learned that: Only when they have done a good job of criticizing Lin Piao and Confucius and raised their consciousness of two-line struggle can they discern the major questions of right and wrong and analyze and solve specific problems in accordance with Chairman Mao's revolutionary line and policies.

Because the hsien committee boldly exercises leadership, trusts and relies on the masses and vigorously carries out political and ideological work, the cadres and the masses unite in fighting the enemy and firmly adhere to the main orientation of the struggle. In the whole hsien, the movement to criticize Lin Piao and Confucius is developing in a deep-going, popularized and sustained way and the current situation is improving steadily.

- Jen-min Jih-pao correspondent

* * *

He Studies in Order to Fight

(Peking Jen-min Jih-pao July 23, 1974)

One morning in early February this year, Chia Wen-ch'ing, a Communist and an old worker of the engineering office under Hsishan Mining Bureau, T'aiyuan, put up a big-character poster criticizing the Shansi opera "Thrice Ascending Mount Peach." This immediately created a sensation. Criticizing the big poisonous weed "Thrice Ascending Mount Peach" is not news by now. But, at that time, many people still had not seen the sinister intent of this opera. Chia's putting up a big-character poster to criticize it was bound to cause a rather big shock. Some people praised him, while others were worried for him, saying: "That opera is supported and approved by some people among the provincial authorities. Aren't you looking for trouble by putting up that big-character poster of criticism?" Hearing this, Chia replied: "I'm a Communist. I have to criticize and fight against the things at variance with Chairman Mao's revolutionary line!"

Chia Wen-ch'ing never attended school for even one day when he was young. That he could recognize this big poisonous weed was the result of his persistent and strenuous efforts to study Marxism-Leninism-Mao Tsetung Thought.

There is no one in the engineering office who is not familiar with Chia Wen-ch'ing's spirit of working hard to read and study conscientiously. More than ten years ago, Chia was still illiterate. Practice of struggle, particularly tempering and education during the great proletarian cultural revolution, made him understand deeply that: To realize the great ideal of Communism, naive class feeling alone is far from enough, and we must master Marxism-Leninism-Mao Tsetung Thought and continue to criticize revisionism. He made up his mind to delve into works by Marx and Lenin and Chairman Mao's works and to simultaneously learn culture and study revolutionary theory. An old worker, Master Ts'ao lived in the room opposite Chia's in the same dormitory. He showed constant concern for Chia, saying: "You work hard in the office every day and yet you study until late at night. You must pay attention to your health!" Chia replied, smiling: "Our struggle needs Marxism. How can we topple the bourgeoisie and all exploiting classes if we don't have a weapon of struggle in our fight!" He studied perseveringly throughout the past few years and paid attention to applying the Marxist stand, view and method in analyzing the things around him, thereby gradually raising his consciousness of class struggle and two-line struggle. When the Shansi opera "Thrice Ascending Mount Peach" was staged, he felt that there was something wrong with this opera. After further studying the Party's basic line, he sharpened his eyes and saw the reactionary nature of this opera and resolutely wrote a big-character poster to criticize it.

Since the movement to criticize Lin Piao and Confucius began, Chia has conscientiously elected to read the Selected Works of Mao Tsetung and some works by Marx and Lenin and has written may articles of criticism. These articles of criticism reflect his revolutionary spirit of studying in order to fight.

- Jen-min Jih-pao correspondent

* * *

Uphold Organizational Life, Strengthen the Party's Ideological Development

- letter from a Party member -

(Peking Jen-min Jih-pao July 23, 1974)

Comrade Editor:

As far as we understand, since the initiation of the movement to criticize Lin Piao and Confucius, Party's organizational life meetings have been held regularly to teach the Party members to acquire profound understanding of the vital, real significance of the movement to criticize Lin Piao and Confucius and its far-reaching historical significance, so as to make the broad masses of Party members go consciously to the fore in the struggle and play the role of vanguard and model. But, some primary Party organizations have not closely linked the Party's ideological development with the criticism of Lin Piao and Confucius. They neglect the education for Party members and have not led the Party members to pass the organizational life. Some Party branches hold that it is enough so long as the Party members take part in the movement together with the masses and that the Party members are no longer required to pass organizational life alone. In my opinion, this method of work and this viewpoint are incorrect. The current movement to criticize Lin Piao and Confucius which is being carried out penetratingly is an excellent classroom for educating the broad masses of Party members and an excellent opportunity for strengthening the Party's ideological development. We must oppose the method of carrying out the so-called Party building in an isolated way and by separating it from the criticism of Lin Piao and Confucius. Meanwhile, we also must guard against the failure to bring the role of the Party organization into play as the vanguard force.

In order to deepen and broaden the movement to criticize Lin Piao and Confucius on a long-term basis and to educate the Party members better in the movement, Party organizations should strengthen the Party's activities during the movement to criticize Lin Piao and Confucius, and uphold the essential systems requiring inner-Party education and Party life. Still higher demands should be imposed on the Party members, and the Party members should be taught to go to the fore in study and criticism, to wage struggle courageously and aptly, to grasp revolution, promote production and other work, and to promote preparations against war, so as to bring the role of the Party members as vanguards and models and the role of the Party organizations as fighting citadels into full play.

Chang Yun-k'u, a Communist of Tungkuant'ou brigade, Tungfanghung commune, K'angpao hsien, Hopei

* * *

How We Train a Contingent of Theorists

by

the Party Branch of Mantet'ang Brigade, Changpei Hsien,
Hopei Province

(Peking Jen-min Jih-pao Aug. 10, 1974)

Thanks to criticism of Lin Piao and rectification of work style, we came to understand that: The struggle between the two lines inside the Party, in the final analysis, is a struggle between Marxism and revisionism. To practice Marxism, we must have a good grasp of it. We must study it in order to have a good grasp of it. In the winter of 1972, therefore, we organized the masses inside and outside the Party to study the works of Marx and Lenin and Chairman Mao's works in a political evening school. On this basis, we formed a reading class by selecting 24 activists who had rather high consciousness of two-line struggle, were capable of maintaining good ties with the masses, took an active part in criticism of Lin Piao and rectification of work style, and belonged to a rather high cultural level. The members of the reading class read diligently, assisted the masses in study and, citing facts of actual class struggle and two-line struggle in the brigade, ran a special column of articles of criticism, held a class education exhibition, carried out revolutionary mass criticism and relentlessly criticized Lin Piao's counter-revolutionary revisionist line. The poor and lower-middle peasants welcomed this kind of reading class. Not long after that, this reading class had 48 members as against 24 at the beginning. After the movement to criticize Lin Piao and Confucius began, we acted on the principle of combining the old, the middle-aged and the young and admitted into the reading class 12 activists who had emerged during the movement. A contingent of theorists began to take shape.

Our struggle needed a contingent of theorists, and a contingent of theorists also needed to be trained and to grow up in the course of struggle. As soon as the struggle for criticizing Lin Piao and Confucius started, we therefore put this contingent of theorists to tempering on the first line of the struggle. The contingent of theorists dealt in advance with what the masses were required to study and criticize; the contingent of theorists was organized to "crack the hard nut" and then help the masses when the masses met with some difficult points in study and criticism.

For instance, when the commune members of the No. 8 production team criticized Lin Piao's crimes in advocating "virtue," "benevolence and righteousness" and "loyalty and forbearance" and attacking the dictatorship of the proletariat, some commune members could not distinguish between the moral outlooks of the proletariat and of the bourgeoisie and held some muddle-headed views. This resulted in a controversy. We organized the backbone theorists to select for study the relevant chapters and paragraphs in "Manifesto of the Communist Party" and "The State and Revolution," and Chairman Mao's works such as "On the People's Democratic Dictatorship" and, through discussion, to make clear the essential distinction between the moral outlooks of the two classes and then to go to help the masses in their study.

In this way, all commune members raised their understanding very quickly and saw more clearly the ultra-Rightist essence of Lin Piao's counter-revolutionary revisionist line. They also criticized the moral outlook of the exploiting classes by linking it with the histories of their families and their village. They said: Lin Piao disseminated Confucius' "benevolence and righteousness" and "virtues" for the purpose of swindling the people, attacking revolutionary violence and subverting the dictatorship of the proletariat. We must go in the opposite direction and "definitely must not apply a policy of benevolence to the reactionaries and toward the reactionary activities of the reactionary classes."

"The masses are the real heroes." We often teach the theorists to take root among the masses and to draw on nutrition from the masses.

Before giving the masses assistance in criticizing Lin Piao's reactionary "theory of genius," a theoretical tutor of the No. 2 production team spent a few days' time going through reference materials and looking for data, and wrote an article of criticism containing a few thousand characters. He took this article to read at a meeting, but the masses did not understand it. So we induced him to learn from an old poor peasant Liu Yu-t'ien. Criticizing the "theory of genius" at a meeting, Liu Yu-t'ien said: "Liu Yen, leader of the No. 1 production team of our brigade, was looked down upon in the old society. The landlords cursed him as a doomed pauper and as an idiot who couldn't make simple calculations. Liu Yen is now a good production team leader of our brigade. Can you say that he is incapable? He is capable. His capability was not inborn but has been acquired through the Party's training, the help given by all comrades and tempering in practice. Confucius trumpeted that 'his knowledge was inborn,' and Lin Piao said that 'he had an extraordinarily good brain' 'which was given him by his parents'--all these were lies aimed at achieving their reactionary goal of ruling and repressing the laboring people." This criticism made by Liu Yu-t'ien by linking theory with reality taught this theoretical tutor an impressive lesson. He summed up his past experience and lessons, corrected his shortcoming of separating theory from reality, learned humbly from the masses, and acted as a teacher and as a pupil. He was welcomed by the poor and lower-middle peasants.

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Uphold the Mass Line, Lead the Masses to March Forward

- an account of how the leading members of the CCP Chaotung Hsien Committee in improving their style of leadership while criticizing Lin Piao and Confucius

(Peking Jen-min Jih-pao Aug. 10, 1974)

During the movement to criticize Lin Piao and Confucius, the leading members of the CCP Committee of Chaotung Hsien, Heilungkiang Province, penetratingly criticized the idealist conception of history that "the highest are the wise and the lowest are the stupid" as advocated by Lin Piao and Confucius. Their mental outlook went through a tremendous change. They conscientiously improved their style of leadership and upheld the line of "from the masses, to the masses," thereby giving a further impetus to the brisk development of revolution and production throughout the hsien.

When the movement to criticize Lin Piao and Confucius started, Pai Pen-cheng, a cadre of the agriculture and forestry office under the hsien revolutionary committee, wrote a big-character poster entitled "Why Can't the Typical Experience of Learning from Tachai Be Popularized Very Quickly in the Whole Area?" criticizing some leading members of the hsien committee for failing to conscientiously sum up and popularize the advanced experience of Laochou commune, an advanced collective of this hsien in learning from Tachai in agriculture, and hoping that the leaders of the hsien committee would join the people of the whole hsien in deepening the criticism of Lin Piao and Confucius and further pushing forward the "In agriculture, learn from Tachai" movement by linking them with the actual conditions of the struggle between the two classes, the two roads and the two lines.

As soon as this big-character poster was put up, the hsien committee expressed its welcome and support and held a special meeting of its standing committee to review the series of Chairman Mao's directives on the great proletarian cultural revolution, to sum up experience and lessons and to raise ideological consciousness. The leading members of the hsien committee were of this opinion: Over the past few years, the hsien committee did a great deal of work in learning from Tachai in agriculture and popularizing the advanced experience of Laochou commune, and scored positive results. But, it did not go forward with big strides chiefly because its leading members did not have high consciousness of two-line struggle, were influenced by Lin Piao's revisionist line and the doctrines of Confucius and Mencius, held that "the leaders are wise," did not go among the masses to make investigation and study conscientiously and did not apply typical experience aptly in guiding the general.

After making study and criticism and examining and summing up experience, the leading members of the Chaotung hsien committee enhanced their consciousness in carrying out the mass line. Acting on Chairman Mao's teaching "In all the practical work of our Party, all correct leadership is necessarily 'from the masses, to the masses,'" they actively adopted measures, charging two standing committee members with remaining at headquarters to preside over daily routine in the office and assigning all other standing

committee members to lead the 300-odd cadres of the hsien-level offices, taking their baggage with them, to join the primary cadres and the commune members in the countryside in carrying out activities of criticizing Lin Piao and Confucius, grasping revolution and promoting production.

The secretary of the hsien committee and a standing committee member led more than 10 cadres to stay and make investigations in Laochou commune. They labored together with the commune members in the daytime and got together with them to make criticism of Lin Piao and Confucius at night.

At a criticism meeting, the local cadres and commune members said: Before the great proletarian cultural revolution, because of the influence by Liu Shao-ch'i's revisionist line, the average grain output of Laochou commune was only 200 catties or so per mow. After the great proletarian cultural revolution began, thanks to the criticism of the revisionist line and the efforts to conscientiously learn from Tachai, to uphold the Party's basic line and to perseveringly put proletarian politics in command, the outlook of this commune began to undergo a tremendous change. In the past few years, the whole commune, displaying the revolutionary spirit of self-reliance and arduous struggle, built more than 520 canals, drainage ditches and embankments more than 600 li in length. Twenty-six pumping stations were also built. Efforts were made to improve the soil of more than 10,000 mow of low-lying and alkaline land. As a result, the disasters caused by drought, waterlogging and alkali soil were basically eliminated. Grain output increased by a big margin. In 1973, average grain output was 675 catties per mow and 11 million catties of grain were sold to the state, topping the total grain output of the whole commune in 1965.

Summing up the achievements their commune had made in learning from Tachai, the cadres and commune members said: "Only by firmly implementing the Party's basic line can we accelerate the development of the 'In agriculture, learn from Tachai' movement. Lin Piao peddled the doctrines of Confucius and Mencius, in a frenzied attempt to alter the Party's basic line. We must adhere more consciously to the Party's basic line and make a greater success of learning from Tachai." The criticism of Lin Piao and Confucius urged them to work vigorously.

Little rain fell in this commune during the season for spring sowing this year. They made full use of the forces of the existing water conservation projects and carried water to the fields by means of carts and buckets, thereby guaranteeing prompt planting of sufficient quantities of spring wheat and late-fall crops.

Through this stay in Laochou commune, the hsien committee secretary learned an impressive lesson concerning the line. To popularize the experience of Laochou commune all over the hsien, he called a meeting attended by secretaries of Party committees of various communes and secretaries of Party branches of some brigades to exchange experience in penetratingly criticizing Lin Piao and Confucius and further unfolding the "In agriculture, learn from Tachai" movement. This meeting played an excellent role in promoting revolution and production throughout the hsien. Remarkable results were achieved in farmland capital construction and agricultural production in the whole hsien this year.

Since last winter, more than 874,000 mow of land have been improved and levelled, being the record acreage of land improved and levelled in a year; more than 380 mechanized wells and small indigenous wells have been sunk, which are arranged to form a network comprising 72 small pumping stations, and construction of a large-scale water conservation project for conducting water from the Sungari River into Chaotung hsien has been basically completed. The late-fall crops all over the hsien are now growing steadily, which is an inspiring sight. This lays the foundation for a new bumper harvest in grain this year.

Ever since the initiation of the movement to criticize Lin Piao and Confucius, the leading members of Chaotung hsien committee have taken the lead more consciously in perseveringly participating in collective productive labor and maintaining close ties with the masses.

A deputy secretary of the hsien committee formerly just issued commands and gave orders when he came to the countryside, and seldom took part in collective productive labor. During the struggle for criticizing Lin Piao and Confucius, this deputy secretary went to stay and work in Tungfeng brigade, Yungsheng commune. He joined the primary cadres and the commune members in studying Chairman Mao's relevant teachings and penetratingly criticizing Lin Piao's crimes in maliciously attacking the cadre participation in collective productive labor and frenziedly attempting to lead the cadres to the revisionist sidetrack of divorce from labor, from reality and from the masses. He raised his understanding tremendously. This year, during his more than four months' stay in this brigade, he took part in manual labor on more than 60 days besides attending meetings at the hsien and commune levels. Tungfeng brigade had long remained in a backward stage. Laboring together with the masses, he learned that this was because some cadres of this brigade slackened their grasp of class struggle and two-line struggle and a handful of class enemies took this opportunity to fan the evil wind of capitalism and to undermine the socialist collective economy. He led the primary cadres and the commune members to penetratingly criticize Lin Piao's crimes in patterning himself after Confucius, advocating "restrain oneself and return to propriety" and restoring capitalism, by linking this criticism with the actual conditions of class struggle. He also led them to unite with all forces that could be united and to hit at the class enemy's sabotage activities. He also helped the poor and lower-middle peasants in this brigade and the educated youths who had returned to or come to settle in this brigade set up a contingent of theorists comprising 120 members. As a result, the movement to criticize Lin Piao and Confucius deepened step by step and the cadres and commune members raised their consciousness of class struggle and two-line struggle. Revolution promoted production. Working with concerted efforts and fighting arduously for a few months, they levelled and improved 4,700 mow of land, built 10,000 mow of square-shaped fields, sank 15 mechanized wells and planted 300,000 trees, thereby laying a good foundation for socialist agriculture. At present, Tungfeng brigade has become an advanced unit of this hsien in learning from Tachai in agriculture.

Spurred on by the movement to criticize Lin Piao and Confucius, the cadres at all levels in Chaotung hsien have shown marked improvement in their style of work. They vigorously carry forward the Party's honorable tradition of maintaining close ties with the masses and are determined to go on advancing along Chairman Mao's revolutionary line.

-- NCNA reporter

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Teach Party Members to Be Models in Fighting Bravely

- the Party branch of "Yang Ken-szu Company" firmly grasps political and ideological work during the movement to criticize Lin Piao and Confucius

(Peking Jen-min Jih-pao Aug. 10, 1974)

As soon as the movement to criticize Lin Piao and Confucius started, the Party branch of "Yang Ken-szu Company" of a certain unit under the Nanking Units of the People's Liberation Army organized the Party members to conscientiously study Chairman Mao's teaching "The Party organization should be composed of the advanced elements of the proletariat; it should be a vigorous vanguard organization capable of leading the proletariat and the revolutionary masses in the fight against the class enemy." It mobilized them to discuss how they should play the role of a vanguard and model in the criticize-Lin-and-Confucius movement by displaying Yang Ken-szu's spirit of fighting bravely and doggedly in the Korean battlefield many years ago. All Party members unanimously held that: In criticizing Lin Piao and Confucius, we must have the militant style of advancing with irresistible force. We Communists must bravely charge at the enemy, always go to the fore in the struggle and be models in fighting bravely. Hero Yang Ken-szu said before he died: A communist "does not believe that there is an unconquerable enemy, a pillbox which cannot be blasted and a difficulty which cannot be overcome!" During the movement to criticize Lin Piao and Confucius, once we Communists inherit and carry forward this spirit of fighting bravely and doggedly, we can lead the masses to carry this struggle through to the end.

With this understanding, the Party branch members and the company and platoon cadres went before the rank and file and took the lead in fighting whenever a criticism meeting was held. Some comrades did not know where to begin when the criticism against Lin Piao's reactionary program of patterning himself after Confucius and advocating "restrain oneself and return to propriety" started. Secretary of the Party branch and an instructor, Chao Tseng-chun advanced despite difficulties and conscientiously studied the relevant works by Marx, Lenin and Chairman Mao. Citing facts of the struggle between Confucianism and Legalism in history, he criticized Lin Piao's crimes in patterning himself after Confucius, advocating "restrain oneself and return to propriety" and attempting to alter the Party's basic line and restore capitalism. He also explained the vital significance of criticizing "restrain oneself and return to propriety" by linking it with the expression and influence of the revisionist line in society. This opened a road for others to follow. Each time criticism under a special topic was conducted, the committee members of the Party branch and the company and platoon cadres took the lead in making criticism. When a difficult point was met, the leading members of the Party branch got together with the comrades of the tutoring group to give tutoring separately in each squad.

When leading members of the Party branch took the lead, other Communists also charged to the fore. After the "concept of heavenly mandate" and "theory of genius" had been criticized for a few days, a problem of how to deepen this criticism arose. The Party branch assigned this task to

Chu Tsun-lung, a Communist and leader of the No. 2 squad whose father and grandfather worked as hired labor in the past, charging him with taking the lead in breaking down this "pillbox." Chu did not have a high cultural level, but he advanced bravely to overcome this difficulty when he recalled that he was a Communist and a fighter of the "Yang Ken-szu Company." For five days in succession he made strenuous efforts to study Chairman Mao's works such as "On Practice" and "Where Do Correct Ideas Come From?" and read some reference material on the struggle between materialism and idealism in the history of Chinese philosophy. He kept contemplating this question: "Why did people ranging from Confucius to Lin Piao seek to lavish ink on the topic 'heaven'?" After a course of repetitions of study and contemplation, he saw more and more clearly: Confucius and Lin Piao went all out to trumpet "concept of heavenly mandate" and "theory of genius" in support of their fallacy "restrain oneself and return to propriety." They interpreted their desire for "returning to propriety" and rolling back the wheel of history as the will of "heaven" and "God's" arrangement, so as to deceive the people and to achieve their sinister goal. Making clear this point, he cited his family history to unsparingly refute Lin Piao and Confucius and show that the difference in political and economic life of his family before and after the liberation was not caused by any so-called good or ill "fate" but by the difference in social system. Citing the fact that he formerly failed in target practice and later became an outstanding sharpshooter of the regiment after a course of diligent study and hard training, he criticized Lin Piao's "theory of genius" and showed that one's talent and resources could only come from practice and were absolutely not a gift from "heaven." In this way, he made a breakthrough at a point, deepened his criticism step by step, combined theory with practice and made criticism with concrete content and in popular language. The fighters were enlightened and greatly heightened their confidence in criticizing and toppling the "great sage."

The Party branch of "Yang Ken-szu Company" also asks every Party committee to do political and ideological work, so that every comrade of this company can consciously plunge himself into this struggle. Yu Shao-lu and Shih Chih-lung were fighters of the No. 7 squad. They never attended school before they joined the Army. They had difficulties in making criticism and lacked confidence. Member of the Party branch committee and squad leader Cheng Hsiang-hsiu called on them, told them how revolutionary forerunner Yang Ken-szu had shown his dogged revolutionary will to overcome difficulties, and encouraged them to build up confidence. He also made use of his spare-time to study together with them and tutored them individually. These two fighters eventually broke down fetishes and superstitution, overcame various kinds of difficulties and gradually became activists in mass criticism in their squad.

-- Jen-min Jih-pao correspondent and
Jen-min Jih-pao reporter

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Uphold the System of Inner-Party Education During the Movement to Criticize Lin Piao and Confucius

by

the Party branch of Mawanshui engineering team
of Lungyen Iron Mine

(Peking Jen-min Jih-pao Aug. 10, 1974)

Is it necessary to uphold inner-Party education during the movement to criticize Lin Piao and Confucius? Our Party branch committee has had a controversy over this question. When this movement had just started, some committee members said: "The movement to criticize Lin Piao and Confucius is a matter of prime importance for the whole Party at present. Making a success of the movement to criticize Lin Piao and Confucius means doing a good job of educating the Party members." The majority of the committee members held that: Criticism of Lin Piao and Confucius is a political and ideological struggle in the spheres of the superstructure through which Marxism defeats revisionism and the proletariat defeats the bourgeoisie. In order to make a success of this struggle, it is necessary to constantly teach the Party members to stand on the first line of the struggle, to fully play the role of vanguard and model and to lead the broad masses to fight together. In no way should education for the masses be used to replace education for Party members. Upholding the system of inner-Party education during the movement to criticize Lin Piao and Confucius not only is needed by the struggle, but also is a means for strengthening the Party's ideological development.

With thinking unified, we strengthened education for Party members in accordance with the different requirements at various stages of the movement to criticize Lin Piao and Confucius, in the light of the ideological conditions among the Party members and by means of teaching Party lessons.

During the initial period of the movement, many comrades did not see clearly the nature, aim and significance of this struggle, and some Party members who belonged to a low cultural level showed fear of hardship in criticizing Confucius. When a class was held for teaching a Party lesson, team leader Comrade Ma Ming explained the lesson: Lin Piao patterned himself after Confucius and advocated "restrain oneself and return to propriety" for the purpose of altering our Party's basic line and policies and restoring capitalism. The doctrines of Confucius and Mencius are the reactionary ideological root cause of Lin Piao's counter-revolutionary revisionist line. To realize the Party's ultimate goal, Communists must struggle against Lin Piao and the doctrines of Confucius and Mencius through to the end. For this reason, we must conscientiously study Marxism-Leninism-Mao Tsetung Thought and take a firm hold of the weapon of struggle.

After the lesson, the Communists imposed stern demands on themselves in accordance with the high standard for advanced elements of the proletariat, marched forward to overcome difficulties, and actively threw themselves into the fight. Ch'u Sheng-lin, leader of the Party group of the No. 2

branch team, felt at the very beginning that criticism of Confucius was "a hard nut to crack." After learning this lesson, he overcame all sorts of difficulties, labored in the mine shaft during the day, persevered in reading and study at night, and led the comrades of the whole branch team to carry out the movement to criticize Lin Piao and Confucius.

When the criticism of Lin Piao and Confucius was conducted in the light of actual conditions of class struggle and two-line struggle in their units, some Party members feared that some comrades would be hurt if they failed to make criticism by correctly linking it with realities, so they dared not make criticism. In view of this state of affairs, we promptly held a study class and organized the Party members to discuss specially the problem of how to make criticism of Lin Piao and Confucius in the light of actual conditions. Through this study, the Communists further unified their thinking. When this study class ended, the Party members of the whole team--citing some expressions and the influence of class struggle and of the revisionist line of running an enterprise as revealed in their company, their mine and their team--relentlessly criticized Lin Piao's counter-revolutionary crimes in attacking and negating the great cultural revolution and maliciously cursing the newborn things of socialism, thereby setting an example for the broad masses of workers and staff members and giving an impetus to the in-depth development of the struggle for criticizing Lin Piao and Confucius throughout the team.

While conducting ideological education on a topic of common interest, we often hold friendly chats to carry out ideological and political work specifcally on some comrades individually. In criticizing Lin Piao and Confucius, the broad masses of workers and staff members showed still greater enthusiasm in socialism and were determined to practice socialism in a big way and to take solid action to refute Lin Piao's vilification and attack. But, a few people including some Party members showed fear of hardship and fatigue. We had heart-to-heart chats with these comrades and induced them to display the revolutionary tradition of Mawanshui engineering team, to fight against the non-proletarian ideas in their minds and to prove themselves models in grasping revolution and promoting production. After a friendly chat, Party member Chao Chung-kuei said: "If we can't bear this little hardship now, how can we strive for the Communist cause for the rest of our lives?" When engineering work was under way intensively, the leadership, taking his physical health into consideration, assigned him some light jobs to do, but he insisted on working in the shaft. The exemplary deeds of the Communists urged the broad masses to act as pace-setters in criticizing Lin Piao and Confucius and vanguards in production. By the end of April, the whole team overfulfilled the annual plan for tunnelling footage eight months ahead of schedule. In early June, the annual productive tasks had already been overfulfilled in an all-round manner.

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Attention Should Be Paid to Educating the New Party Members

- letter from a Party member -

(Peking Jen-min Jih-pao Aug. 10, 1974)

Comrade Editor:

The Party committee of our army unit has discovered that, after the new Party members had been admitted into the Party, some Party organizations slackened their efforts to train and educate these new Party members continuously, or they paid greater attention to using them than to educating them. This problem deserves attention.

Chairman Mao teaches us: "Ideological education is the key link to be grasped in uniting the whole Party for great political struggles." It is necessary to constantly and continuously grasp ideological education in order to bring the role of Communists into play as the vanguard and model. The method of grasping education by fits and starts and paying greater attention to using the Party members than to educating them is at variance with this teaching given by Chairman Mao.

After joining the Party organizationally, the new Party members still have the problem of continuously transforming their world outlook and wholly entering the Party ideologically. For this reason, the Party organization not only has to sternly point out the new Party members' shortcomings and weak points when they enter the Party, but also has to continue helping them overcome their shortcomings and weak points after they have entered the Party. Comrades formerly responsible for training the new Party members and those who recommended them for Party membership also must continue to do meticulous ideological and political work on them.

Apart from this, we are of the opinion that the system requiring the appraisal of Party members by the masses should be carried on perseveringly, so that the new and old Party members may constantly receive criticism and supervision from the masses inside and outside the Party, display their strong points and overcome their shortcomings in a better way, and play their roles to the full. In this way, the masses may also receive lively and concrete education from the Party.

Kung Hung of a certain unit of the
PLA Peking Units

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How We Select and Train Young Cadres

by

the CCP Committee of Takang Oilfield

(Peking Jen-min Jih-pao Aug. 21, 1974)

Since the great proletarian cultural revolution, particularly under the guidance of the spirit of the Tenth Party Congress, we have deeply understood that training and selecting young cadres is something of vital significance which we must grasp firmly and well. During the three great revolutionary movements of class struggle, struggle for production and scientific experiment, we have selected outstanding youths one group after another to replenish the leading groups at various levels in accordance with the five requirements for successors to the proletarian revolutionary cause. At present, 22 percent of the members of the leading groups at various levels in our Takang Oilfield are young cadres. Seventy-nine young cadres have already assumed principal leadership work at various levels. Among them, five are commanders and concurrently deputy secretaries, and deputy commanders and concurrently standing committee members of the oilfield headquarters; each of the 16 command headquarters of the sections dealing with geographical surveying, well drilling and oil extraction are manned with two to four young cadres posted as secretaries or deputy secretaries, commanders or deputy commanders, or charged with other leadership work. These young cadres have high consciousness of two-line struggle, work enthusiastically and are full of vigor and vitality, playing an important role in the struggle of "grasping revolution and promoting production" and in increasing the fighting capacity of the leading groups at all levels.

We have learned from the practice of struggle that promoting new young cadres by making exceptions to a rule is an ideological revolution and must be conducted alongside the struggle against such erroneous ideas as "considering one's qualifications and seniority."

Break with the idea of "considering one's qualifications and seniority" and boldly select young cadres from among outstanding workers. Influenced by the viruses spread by Lin Piao and Confucius, we at the beginning did not understand clearly the problem of promoting young workers to be cadres, were conservative ideologically and held that "it would not be easy" to train worker-turned cadres and, in particular, the young workers were "unreliable." The post of "commander" of our oilfield headquarters remained vacant before the Tenth Party Congress. We had discussed the problem and thought of promoting Ma Yung-lin who was then deputy commander to this post, but we feared that he was too young and inexperienced to shoulder this heavy task. After going through the movement to criticize Lin Piao and rectify work style and after studying the documents of the Tenth Party Congress, we liberated our minds and came to realize that in judging a cadre we should chiefly look at his consciousness of class struggle and two-line struggle, that he could enrich his experience and build up his ability during the practice of the struggle if he was inexperienced and lacked ability, and that "we cannot bring up cadres if we fear one thing and another."

With our thinking raised to a higher level, we made an all-round analysis of Ma Yung-lin: He came from a poor-peasant family. After taking part in work, he served as a worker and was charged with leadership work at the primary level. After receiving tempering in the petroleum campaigns in Sinkiang, Tach'ing and North China and, in particular, after being posted as deputy commander in 1972, he implemented Chairman Mao's revolutionary line, worked actively and vigorously and went deep into reality to maintain ties with the masses, so that he raised his level of leadership rather quickly and enjoyed rather high prestige among the masses.

By the end of 1973, therefore, we requested the higher-level Party committee to promote him to be commander of the oilfield headquarters. After shouldering this heavy task, he united and coordinated with the middle-aged and the old cadres, accomplishing his work with remarkable results.

Generally, leaders of the advanced units are outstanding representatives of workers. We pay particular attention to strengthening training and education for these leaders and promoting them to the leading posts by making exceptions to the rules.

For many years in the past, political instructor Li Ch'uan-heng of the "3227" drilling team took "Iron Man" Wang Chin-hsi as a model, set examples everywhere in grasping major issues and working vigorously, and took the lead in overcoming difficulties and doing dirty and tiring jobs. As a result, this drilling team made progress and creations every year, was rated a pace-setting team in the whole oil zone, and ranked among the advanced oil well drilling teams in the whole country. We requested the higher-level Party committee to promote him to be deputy commander of the oilfield headquarters and a member of the standing committee of the oilfield's Party committee. After taking this leading post, Li Ch'uan-heng worked at the worksites and got together with the masses to criticize Lin Piao and Confucius and to work vigorously, winning a welcome from the masses.

Clear away interference from erroneous ideas and pay close attention to selecting young cadres from among activists emerging during the great cultural revolution. During the great proletarian cultural revolution, large groups of activists have emerged, creating extremely favorable conditions for us in selecting backbone elements for the leadership at all levels. But, before promoting them, it is necessary to correct some erroneous ideas. For instance, some leading cadres do not have an all-round view of these activists, holding that they are "unsteady" and "not good at being led." After going through the movement to criticize Lin Piao and rectify work style and the movement to criticize Lin Piao and Confucius, all were of this opinion: It is necessary to treat these activists correctly, to show enthusiastic concern for them and to select outstanding young cadres from among them. This is a question of principle in consolidating the achievements of the great cultural revolution and a question of attitude toward the great cultural revolution. In selecting cadres, it is imperative to take the five requirements for successors to the proletarian revolutionary cause as the standard and to adhere to the principle of the proletarian Party spirit, and we should not befriend exclusively those who have supported us, and estrange ourselves from those who have criticized us. We must make a concrete analysis of those who are "disobedient" and "not good at

being led." We should first of all confirm the revolutionary spirit of these activists in struggling against the two bourgeois headquarters under Liu Shao-ch'i and Lin Piao. With regard to some activists who have defects and have made mistakes during the great cultural revolution, we must make an overall, historical and concrete analysis of them and treat them correctly.

With our thinking and understanding unified, and using the principle of putting equal stress on integrity and ability, we selected from among these activists 15 young comrades to take the leading posts at and above the section level, two of them being assigned to the post of member of the standing committee of the oilfield's Party committee. After taking these leading posts, these comrades dared to think and to act and were full of revolutionary militant spirit, playing a remarkable role in work. A large group of activists again emerged during the struggle for criticizing Lin Piao and Confucius in the past few months. We are now giving them testing and training in a planned way.

Acquire all-round understanding of the Party's policies and pay attention to selecting young cadres from among intellectuals who maintain good ties with workers. Some of our leading cadres held fast to some incorrect ideas. That is, they dared not select young cadres from among technicians and again feared committing the mistake of "letting experts manage the factory." In light of this kind of thinking, we organized all to review Chairman Mao's precepts on intellectuals and the "Constitution of Anshan Iron and Steel Company." They understood deeply that: To run the socialist enterprise well, it is necessary to perseveringly put proletarian politics in command and to wholeheartedly rely on the working class; at the same time, attention should be paid to bringing the technicians into play and promoting to the leading posts the intellectuals who have maintained good ties with the workers and conscientiously transformed their world outlook, and this is something different from "letting experts manage the factory."

In the past year and more, we have selected 18 young technicians who have relatively high consciousness of two-line struggle and are capable of maintaining ties well with the workers, and charged them with leadership work in the oilfield headquarters and in various command offices. For instance, Shih Ming-ho, a deputy commander of the oilfield headquarters, has long in the past been able to conscientiously study the works by Marx and Lenin and Chairman Mao's works, to maintain ties with the workers and to strenuously transform his world outlook. He was rated an advanced producer on many occasions during the several campaigns launched in the oilfield. Not long after he was promoted to be deputy commander of the oilfield headquarters last year, we assigned him to be commander in chief in the campaign for unearthing the potentials of the old wells. He visited all primary units taking part in the campaign, made deep-going investigations and studies, learned things humbly from the workers and discussed problems with the masses, thereby accomplishing his tasks with remarkable results and winning praise from the broad masses of workers.

After the young cadres have assumed leading posts, we adopt an active attitude and firmly grasp training and education for them. In our opinion, in actively training the young cadres, it is first necessary to

use them boldly and to give them heavy loads to carry in the light of their inexperience in leadership work; we should give them concrete help after they have shouldered the loads. Second, we should adopt a correct attitude toward the shortcomings and mistakes in the work done by the young cadres. Being inexperienced, the young cadres inevitably make mistakes of one sort or another. We must show no fear of their mistakes. What should be done when they make mistakes? On the one hand, the leaders must actively assume responsibility for these mistakes; on the other hand, they should sternly handle these mistakes and conscientiously and patiently help these young cadres sum up experience, so as to achieve the aim of "to fall in the pit is to gain in wit."

"Correctness or incorrectness of the ideological and political line decides everything." In training the young cadres, we give first position to the work of conducting education in the line and raising the consciousness of class struggle and two-line struggle. Since the beginning of this year, we have taught the young cadres to stand on the first line of the struggle to criticize Lin Piao and Confucius and induced them to read and study perseveringly in the course of the struggle, to have a good grasp of Marxism and to receive tempering during the struggle. We pay attention to leading them to consciously correct their mistakes by raising these mistakes to the high plane of two-line struggle.

After assuming leadership work, Sung Chih-k'un, a deputy secretary of the Party committee of the oilfield construction headquarters and a young cadre, felt that his load was very heavy and feared that he could not accomplish his task, so he was busy the whole time in familiarizing himself with his work and could not sit down peacefully to study revolutionary theory. Some old comrades called on him many times, pointing out to him: "It is correct to work actively. But, slackening study is very dangerous." They also told him their bitter lessons of making mistakes of the line before the great cultural revolution. Sung Chih-k'un was deeply touched. After that, he not only could consciously observe the system of study, but also persevered in study during his spare time.

At present, the young cadres of our Takang Oilfield are growing up healthily under the guidance of Chairman Mao's revolutionary line. Formed in the principle of combining the old, the middle-aged and the young, the leading groups at all levels are steadily increasing their fighting capacity during the struggle of criticizing Lin Piao and Confucius, thereby giving reliable guarantee for the sustained development of the excellent situation in revolution and production.

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Promote Outstanding Young Women to the Leading Position

by

the Party Committee of Nanchai Commune, Ch'ienyang Hsien, Shensi

(Peking Jen-min Jih-pao Aug. 21, 1974)

During the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius, we have boldly trained and promoted female Party members to assume leadership work of the brigade Party branches. At present, the No. 1 or No. 2 leaders of the Party branches of 13 of the 21 brigades of the whole commune are young women. After taking up the leading posts, these young women cadres strengthen the fighting capacity of the leading groups and bring the role of the broad masses of women into better play in the three great revolutionary movements.

Training and promoting female secretaries of brigade branches involves a deep-going ideological revolution. When carrying out the work in this connection, we have gone through a violent struggle between the two lines and between the two kinds of ideology. At the beginning, some people looked down upon women. At the mention of training and promoting female cadres, they would knit their brows and shake their heads. In particular, they would not rest assured with the female Party branch secretaries and were deeply worried about them, fearing that they "would not competently exercise command and lead the expedition." Influenced by the old traditional concepts, some women also had an inferiority complex and were unwilling to come forward. These conditions made us feel deeply that in New China women had been emancipated but the old ideas of despising women as expressed by the doctrines of Confucius and Mencius in the past several thousand years had not yet been wiped away completely. During the struggles for criticizing Lin Piao and rectifying work style and for criticizing Lin Piao and Confucius, therefore, we organized all to conscientiously study Chairman Mao's precepts on the work among women and on the training and upbringing of successors to the proletarian revolutionary cause and to criticize the concept of "male superiority and female superiority" as advocated by Confucius and Mencius, and the reactionary fallacies spread by Liu Shao-ch'i and Lin Piao on problems concerning women, thereby making all understand more clearly the great meaning of training female cadres.

We put the training and promotion of female cadres on the agenda of the Party committee and grasp it as a current major issue. We called many meetings of secretaries of Party branches of various brigades to exchange experience in training female cadres. When various brigades had selected some new female cadres, the commune held a study class to organize them to study the New Party Constitution, the Party's basic program and basic line and the five requirements for Party members as contained in the second chapter of the Party Constitution, so as to raise their consciousness of class struggle and two-line struggle.

We also examined periodically the work of training female cadres, so as to discover problems and solve them promptly. The Party branch of

Yenchiats'un once slackened its work of training young women cadres. One of the reasons was that some of its leading members had the erroneous idea that "the girls we now train will go away when they are married, so our efforts are exerted in vain." We organized them to do some study and discussion. Their consensus was that: The cadres belong to the Party and the State and not to a village or a brigade. Training young cadres, including young women cadres, is a duty for Party organizations at all levels. This idea of unwillingness to train young women cadres is a departmentalist idea void of the concept of the general situation, and should be overcome. After that, this brigade attached importance to the work of training young women cadres.

Trained for a period of time, educated young woman Chang Hui-hsia who had returned from the city took the post of deputy secretary of the brigade Party branch. After taking this leading post, she studied still more humbly, worked still more vigorously and went to the fore in revolution and production.

We also paid attention to grasping the advanced models including Ch'en Yin-hsia among the female cadres of our commune, and popularized their advanced deeds on all occasions, so as to help the cadres and the masses overcome the idea of despising women and to encourage the women to get rid of their inferiority complex.

Deputy Secretary of the Party branch of Shihtzu brigade, Chang Hsi-ts'ui formerly felt that she was incapable and feared that she could not exercise leadership well. Later, inspired by the revolutionary spirit of Ch'en Yin-hsia and others who dared to think, to act and to struggle, she bravely shouldered the heavy loads of revolution and production. She actively led the masses to penetratingly carry out criticism of Lin Piao and Confucius and organized all to study the revolutionary theory, thereby enabling the women of the whole brigade to change their mental outlook tremendously, to raise their enthusiasm for socialism continuously and to play the role of "propping up half the heavens" in revolution and production.

Promoting some outstanding young women to the leading posts of Party branch secretaries absolutely does not mean that the work of training them has come to its end. The Party organizations should support and educate them still more enthusiastically and continue to train them and elevate their level during the practice of the three great revolutionary movements.

Ch'iao Chu-kuei, deputy secretary of the Party branch of Fanchiayuan brigade, did not grasp revolution and production competently at the beginning. Some people derided her behind her back. She felt the pressure and was at a loss as to what to do. Upon discovering this state of affairs, a deputy secretary of the commune Party committee educated these people and asked them to treat the newly emerging force correctly. He also helped her draw up plans and devise methods. Through this "teaching, helping and leading," Ch'iao Chu-kuei built up her ability to work independently. During the movement to criticize Lin Piao and Confucius, she was able to arouse the masses quite well to carry out revolutionary mass criticism. Some old and weak commune members could not participate in meetings. She went to their houses to give them tutoring in study. When the work of heightening the dam of the commune-operated Takou Reservoir was under way

last spring, she led more than 120 commune members to fight arduously for two days and one night, overfulfilling the tasks. She was praised by the poor and lower-middle peasants.

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The Regimental Commander Prepares A Lesson Himself

(Peking Jen-min Jih-pao Aug. 21, 1974)

One afternoon in the assembly hall of a certain regiment under the Lanchow Units of the People's Liberation Army, the Communists were concentrated on hearing Tang Hsueh-shih, deputy secretary of the Party committee and old commander of the regiment, give a lecture on the Party's basic line. Applying the Marxist view on class struggle, he cited a host of facts to show that: Class struggle is an objective law independent of man's will. Throughout the historical period of socialism, there are classes, class contradictions and class struggle; class struggle is a motive force pushing society forward. Lin Piao went all out to oppose the Party's basic line for the sinister purpose of rolling back the wheel of history and restoring capitalism. We Communists must fight for implementing the Party's basic line. He explained the problem in simple language and with concrete and lively illustrations. The Communists said: "We have learned a good Party lesson."

The old regimental commander wrote the draft of this lecture by himself after conscientious preparations. He didn't do this in the past. Whenever he had to make a report or teach a party lesson, he always asked a relevant department to write the draft for him, on the pretext that his cultural level was low and he was busy with day-to-day work. He seldom wrote a draft himself.

After the initiation of the movement to criticize Lin Piao and Confucius, he repeatedly studied Chairman Mao's relevant instructions by linking them with the actual conditions of his thought and work. He deeply felt that: A leading cadre should not ask the secretary to do for him what he should do himself, and this is our Party's fine style conducive to the prevention of bureaucracy and the good execution of our tasks. Bourgeois careerist Lin Piao went all out to boycott Chairman Mao's directives and undermine the Party's fine style for the purpose of turning our cadres into bureaucratic overlords of the bourgeoisie and into his tools for restoring capitalism. We must go in the opposite direction.

After that, the old regimental commander consciously improved his work style. He went personally to investigate the conditions and would not ask other people to write for him the draft of lecture which he could write on his own. This time, the regimental Party committee assigned him to give the Party members of the whole regiment a lesson on the Party's basic line. Upon receiving this task, he repeatedly studied the passages on class struggle in "Manifesto of the Communist Party" and the Party's basic line, read some relevant reference materials, investigated the actual conditions of class struggle and two-line struggle in the villages near the regiment's station and conscientiously prepared a lesson in the light of the ideological conditions among the Party members. After writing the draft of the lecture, he studied it together with the Party committee members remaining in the regimental headquarters and the comrades of the regiment's political office and made appropriate revisions. Eventually, this Party lesson produced good educational results.

Upon learning how the old regimental commander had prepared this lesson, the Communists said happily: "The criticism of Lin Piao and Confucius has made our old regimental commander adopt a new style of work."

Jen-min Jih-pao correspondent

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The Old Secretary of a Brigade Party Branch Takes the Lead in Improving Work Style

by

Kao Jen-an and Huang Chi-hsin, poor peasants of
Fannan brigade, Chiagtu hsien, Kiangsu

(Peking Jen-min Jih-pao Aug. 21, 1974)

Huang Chi-jen, the old secretary of the Party branch of our brigade, had a defect before the great cultural revolution. That is, he would invariably feel offended when somebody pointed out his shortcomings. During the great cultural revolution, the commune members put up a big-character poster criticizing him for "protecting his shortcomings." Old Huang humbly accepted their opinion and was determined to correct this mistake in the course of actual struggle.

After the great cultural revolution and since the initiation of the movement to criticize Lin Piao and Confucius, Old Huang has really been able to recognize and correct his mistakes. Last spring, he went to Luhuang production team to investigate the work there. He was about to leave after roughly asking the cadres of the production team about the conditions when poor-peasant commune member Yin San-mei stopped him and said: "Old Huang, you are like a pigeon which likes to fly to a bright place. You stay most of your time in the better teams. You come to our team and leave after staying only a short while. You should help our team get rid of its backwardness!" Old Huang accepted this opinion and stayed to work in this production team. He got together with the commune members to study the Party's basic line and, citing facts of class struggle and two-line struggle, to criticize Lin Piao's reactionary program of patterning himself after Confucius and advocating "restrain oneself and return to propriety," and to criticize the spontaneous tendencies toward capitalism, thereby helping all raise their consciousness of class struggle and two-line struggle and giving an impetus to the development of production. The per-mow output of barley, wheat and raw barley yielded this summer by the 91 mow of land in this production team topped that of last year by 50 percent.

Old Huang also went often among the masses to actively solicit their opinions. He once came to stay and work in Luchia production team. He had heart-to-heart chats with some poor peasants and asked them to put forward their opinions. Seeing that he was sincere, they willingly put forward their opinions straightforwardly. Chang Yung-kang, a poor peasant, said: "Old Huang, the agricultural machines building and assembly plant operated by our brigade is not worthy of its name. It seldom builds agricultural machines but is concentrated on making metal molds for profits. This is at variance with the policy of aiding agriculture!" Old Huang promptly accepted this opinion of the masses and called a meeting of the Party branch committee to discuss the problem. This plant's policy of doing business was correctly orientated and forces were concentrated on making mattocks, spades, rakes and other small farm tools urgently needed in agriculture.

Some time ago, Huang spent less time on manual labor. The commune members reminded him: "Old Huang, a knife rusts if it is not honed and, likewise, a cadre will go revisionist if he divorces himself from manual labor." He humbly accepted the criticism from the masses and perseveringly participated in productive labor.

With its old secretary taking the lead in improving his style and method of work, the Party branch further implemented the principle of democratic centralism and cemented its ties with the broad masses.

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The Change Caused by a Big-Character Poster

(Peking Jen-min Jih-pao Aug. 21, 1974)

During the movement to criticize Lin Piao and Confucius, the workers and staff members of the mechanized work station under the Shanghai Municipal No. 6 Construction Engineering Company put up a big-character poster in connection with the register established in the station, questioning what line the Party branch was enforcing. The big-character poster acutely pointed out: Our leading comrades are unwilling to do meticulous ideological and political work, but put themselves in the position of "supervisors." This is an expression of the revisionist line in running an enterprise, which was criticized during the great proletarian cultural revolution. It is hoped that the leading comrades will penetratingly criticize Lin Piao and Confucius, raise their understanding and correct this mistake.

What was the matter with this register? It was a list specially for recording the names of those who attended work late and left early. Whoever had his name recorded in this register would be criticized.

Confronted with this criticism put forward in the big-character poster, the leading members of the Party branch reviewed the series of Chairman Mao's instructions on the great proletarian cultural revolution and came to realize that: The workers' criticism has hit the point. Some leading comrades really have erroneous ideas, which prevent them from correctly treating the masses and also themselves. If they use this register to "supervise" the masses, it shows that they have revisionist viruses in their minds, fail to see the revolutionary enthusiasm of the masses, and put themselves in the position of a "supervisor." Thus enlightened, they no longer could sit down peacefully in their office. They went to various squad units and workers' groups to investigate conditions and make criticism together with the masses of workers and to humbly solicit criticism from the masses, and made strenuous efforts to wipe away the viruses of revisionism and of the doctrines of Confucius and Mencius from their minds.

Once they discerned the line, they improved their style tremendously. The Party branch immediately abolished this register and its committee members perseveringly put proletarian politics in command and actively carried out ideological and political work. They had friendly chats with the few comrades who often attended work late and left early, and called at their houses, so as to look into their ideological conditions and actual difficulties and give them enthusiastic help.

Influenced by the bourgeois ideology, a young worker was poor in observing discipline in labor and study. The leading member of the Party branch had chats with him four times and called on him at home on Sundays. In order to rouse his class consciousness, the Party branch specially asked his mother who formerly worked as a child laborer to come to his unit and join him in recalling past sufferings and thinking about their present happy life. This young worker learned an impressive lesson and, with tears in his eyes, said that he definitely would make efforts to study and work well. At present, he not only works actively and voluntarily, but also studies conscientiously, winning praise from the masses of workers.

For some time, a female worker of this station not only attended work late and left early, but also was somewhat absent-minded in study and work. What was the reason? The Party branch secretary worked and chatted with her and learned that there was a contradiction between her and her mother-in-law and that her family had real difficulties. He on the one hand educated this female worker to adopt a correct attitude toward revolutionary work and, on the other hand, did ideological work on her mother-in-law. After exerting efforts on several occasions, he eventually succeeded in removing the barrier between this female worker and her mother-in-law. Now, this female worker has shown improvement in her study and work.

Grasping ideological and political work has now become a common practice inside the leading group of the mechanized work station. The leaders show warm-hearted concern for the workers' thinking and everyday life and give them concrete help in solving various kinds of difficulties.

More than 20 workers and staff members of this station are in other localities participating in construction work. The leading members of the Party branch visit their families and take care of them. The families of some of these workers and staff members live in areas skirting Shanghai municipality where facilities of transportation are poor, and it takes one day's time to visit a single family. The leading cadres of this station have paid many visits to these families. These workers and staff members often write to the Party branch, saying that they will do their best to accomplish the tasks assigned them by the Party and the people.

Led by the Party branch, the comrades of the revolutionary committee, the trade union and the League branch also do active ideological and political work. When the cadres show concern for the masses, the masses work still more vigorously. Enthusiasm in criticizing Lin Piao and Confucius surges throughout the station. The productive work accomplished in the first half of this year was more than double that in the corresponding period of last year.

--Jen-min Jih-pao correspondent

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Criticism of Lin Piao and Confucius Promotes Unity and Brings About a New Atmosphere in Revolution and Production

by

the CCP Committee of Tsinan Auto Plant

(Peking Jen-min Jih-pao Sept. 23, 1974)

Chairman Mao teaches us: "The unification of our country, the unity of our people and the unity of our various nationalities--these are the basic guarantees of the sure triumph of our cause." This is a basic Marxist principle and also an important experience in the inner-Party struggle between the two lines. Once we conscientiously strengthen revolutionary unity on the basis of Mao Tsetung Thought, our socialist revolution and construction will develop briskly. We have learned this problem more deeply during the movement to criticize Lin Piao and Confucius.

Criticism of Lin Piao and Confucius is a political and ideological struggle in the spheres of the superstructure through which Marxism defeats revisionism and the proletariat defeats the bourgeoisie. A primary Party organization should actively lead the workers and staff members to criticize Lin Piao and Confucius and lead all to aim the spearhead at Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius trumpeted by him, so as to further raise their consciousness of class struggle and two-line struggle, strengthen revolutionary unity inside the Party and among the masses and win new victories in revolution and production.

But, when the movement started, because we did not understand the meaning of this great struggle, we could not go to the fore of the movement and lead the masses to march forward. When the masses put up a big-character poster on the criticism of Lin Piao and Confucius, criticized the leaders by citing facts of our plant and asked them to distinguish between the right and the wrong lines, to conscientiously carry out the Party's policies and to take the lead in carrying out revolutionary mass criticism, we did not support this revolutionary action of the masses and made no efforts to uncover and resolve the contradictions; on the contrary, we wrongly held that this meant giving the leaders trouble, so we adopted a passive attitude. This not only dampened the revolutionary enthusiasm of the masses, but also made the "squad members" of the Party committee blame one another and walk out of step. This also deepened the contradiction between the leaders and the masses and impaired unity among the masses.

With the kind concern shown by the Party Central Committee and under the concrete leadership of the CCP Shantung Provincial Committee, we repeatedly studied the series of Chairman Mao's instructions on the great proletarian cultural revolution and the criticism of Lin Piao and Confucius, deepened our understanding of the nature, aim and vital significance of the movement to criticize Lin Piao and Confucius, summed up our experience in this movement, perseveringly implemented the directives of Chairman Mao and the Party Central Committee, actively went to the fore of the movement and firmly adhered to the main orientation of the struggle for criticizing Lin Piao and

Confucius. We organized many meetings at the top level of the plant to criticize Lin Piao and Confucius. The leading cadres took the lead in criticizing Lin Piao's reactionary program of patterning himself after Confucius and advocating "restrain oneself and return to propriety," and criticizing the crimes of Lin Piao's anti-Party clique in secretly attempting to split the Party and the ranks of the working class. Two principal responsible comrades of the Party committee took the lead in expressing their opinions at four general meetings held in the plant and concentrated their criticism on the ultra-rightist essence of Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius. Citing the work done by the Party committee, they criticized their own shortcomings and mistakes and actively assumed responsibility for the work done by primary cadres.

Acting on Chairman Mao's teaching "It is necessary to put problems on the table," we carried out active ideological struggle in the light of the problems existing among the leading members. Criticism and self-criticism enabled some comrades to clearly tell the right line from the wrong one and to realize that their failure to adopt a correct attitude toward the great cultural revolution, the mass movement and the newborn things of socialism would also impair the revolutionary unity among the masses.

A leading member of the Party committee had made some mistakes during the great proletarian cultural revolution, so he had worries and dared not approach the masses and throw himself boldly into the movement to criticize Lin Piao and Confucius. With the help by other comrades, this comrade plucked up his courage in making revolution consciously. He went on his own initiative to the masses, called on and had chats with the comrades who had criticized him, sincerely reviewed the mistakes in his work, and joined the masses in studying the works by Marx and Lenin and Chairman Mao's works and in carrying out revolutionary mass criticism.

Through study and criticism and after carrying out active ideological struggle, the "squad members" of the Party committee raised their consciousness in two-line struggle. All leading comrades unified their thinking, advanced in step, perseveringly upheld the proletarian line, Party spirit and unity, paid close attention to the general situation, took the lead in criticizing Lin Piao and Confucius, building revolutionary unity, grasping revolution and promoting production, and fought shoulder to shoulder with the masses. They won welcome and support from the masses. The workers said happily: "What we hope is that the leading cadres will pluck up their spirit and continue to make revolution and lead us to fight. Practice shows that getting united and making a success of criticizing Lin Piao and Confucius is a strong wish of the cadres and the broad masses.

Strengthening of revolutionary unity inside the leading group brought about revolutionary unity among the broad masses. We organized the masses to conscientiously study Chairman Mao's teaching: "There is no fundamental clash of interests within the working class under the dictatorship of the proletariat. There is no reason whatsoever for the working

class to split into two big irreconcilable groups." We led them to uncover and criticize the crimes of Lin Piao's anti-Party clique in practicing revisionism politically and going in for a split organizationally. Meetings to criticize Lin Piao and Confucius were held in workshops, offices, sections and squad units and by workers' groups. Many Party members, League members, leaders of squad units, veteran workers and young workers actively spoke up at these meetings. Their consensus was that: Our struggle against Lin Piao's anti-Party clique is a struggle between the two classes, the two roads and the two lines and involves a question of principle. Lin Piao's anti-Party clique was the ringleader in undermining unity within the revolutionary ranks. They are our common enemy. With a deadly enemy before us, there are one thousand and one reasons for us to fight in unity against the enemy and there is no reason whatsoever for us to stick to the old accounts of history and sow dissension. If we compete with each other for high positions and profits, are particular about personal gains and losses and sow dissension among ourselves, we shall be deceived by the class enemy, be helping the class enemy and be tricked by Lin Piao and his gang. They pinpointed their hatred on Lin Piao and his gang and fought in unity against the enemy.

There was formerly a rather wide rift between Ts'ao Chung-li, a worker of the machine building workshop, and Chang Chin-ts'ai, deputy director of the "252" workshop. After studying Chairman Mao's teachings and criticizing the crimes of Lin Piao and his gang in going in for a split, and through recollection of past sufferings and appreciation of the present happy life, they came to realize that: Our predecessors were bitter melons on the same vine in the old society. Today, we two are masters of the country and our revolutionary targets and fundamental interests are entirely harmonious with each other. We must work with concerted efforts and strive for the same target. They said: "Our relationship with each other is determined by our class origin. The class interests have linked us closely together. We must fight in unity against the enemy."

"Ideological education is the key link to be grasped in uniting the whole Party for great political struggles." While uniting with the cadres and the masses in carrying out the movement to criticize Lin Piao and Confucius, we pay attention to firmly grasping ideological education for them. First, we distinguish problems of the nature of a contradiction between the enemy and ourselves from problems of the nature of a contradiction among the people, uphold the policy of hitting hard at the enemy and being friendly to our comrades, and strictly distinguish between and correctly handle the two kinds of qualitatively different contradictions. We firmly support the revolutionary spirit of the masses and warmly welcome criticism and opinions from the masses. In handling the opposing opinions and the differences among the people, we adhere to the method of putting facts on the table, making things clear through reasoning and convincing other people by reasoning, and enthusiastically carry out our work in the attitude of protecting the people's cause and rousing the people's consciousness. We encourage the masses to "let other people talk about their own shortcomings and mistakes while they themselves do more self-criticism." We oppose the practice of sticking to old accounts of the past and being particular about personal gratitude and grudges. We also lead the masses and the cadres to adopt the method of "rolling a snow ball" and to hold heart-to-heart chats on various topics. With the leaders taking the lead

in putting forward their opinions, the comrades holding different views express themselves on their own initiative. We also call meetings of various types, at which all participants fully express their views, are given correct guidance and unify their thinking along Chairman Mao's revolutionary line and in the spirit of the directives given by the Party Central Committee. Apart from this, we bring the trade union, the Communist Youth League, the militia and other mass organizations into full play and mobilize them to do the work of unity and to act as good assistants to the Party. As a result of the work in these aspects, the broad masses heighten their proletarian Party spirit and strengthen revolutionary unity.

Li Yi-ch'eng, a member of the Party committee of the tools workshop, went on his own initiative to call on six comrades and had chats with them. He had cordial chats with some of them five or six times. As a result, the comrades holding different views were deeply touched and removed the ideological barrier between them.

Worker Li P'ei-chun and storekeeper Chiang Ming of the No. 3 chassis workshop formerly were not on good terms with each other and did not trust each other because they held different views. Li P'ei-chun called on Chiang Ming four times and had chats with him. Eventually they removed the barrier between them and got united. Under the leadership of the Party branch of their workshop, they criticized Lin Piao and Confucius together and made joint efforts to do work on the comrades holding opposing views and to draw up measures for grasping revolution and promoting production. This played an excellent role in promoting the work of their workshop.

Criticism of Lin Piao and Confucius promotes unity and brings about a new atmosphere in revolution and production. Since the beginning of the second half of this year, revolution has been carried out in an earth-shaking manner and production has increased step by step throughout the plant. The output of autos in July doubled that in June. August saw rather heavy productive tasks, which had to be accomplished within a short period of time and would involve great hardships. In line with Chairman Mao's great teaching "The masses are the real heroes," we firmly relied on the masses and mobilized them to discuss problems to the full. The workers said: "After making criticism of Lin Piao and Confucius, we think about the same problems and exert efforts in the same direction. It is entirely possible for us to accomplish these tasks." Inspired by the workers, we issued to the workers and staff members of the whole plant the clarion call to "grasp major issues, step up production, work vigorously and arduously, overcome all difficulties, solve key problems and guarantee accomplishment of productive tasks for August." Warmly answering the call issued by the Party committee, the workers of various workshops and squad units drew up plans, suggested measures and expressed their determination. The leading cadres of the Party committee and various offices and sections also went deeply to the first line of production to practically strengthen leadership over revolution and production. When the leaders showed concern for the masses, the masses supported the leaders, and work was carried out with remarkable results. Under the guidance of Chairman Mao's revolutionary line, the cadres and workers of the whole plant showed concern for the general situation, recognized the importance of the work with respect to the whole, supported each other and worked in coordination and cooperation.

There emerged a new situation of enthusiasm in catching up with each other and fighting in unity. The output of autos in August topped that in July by 50 percent, making an inspiring achievement in grasping revolution and promoting production.

At present, the cadres and the workers of our plant are summing up experience and working vigorously. They are determined to greet the 25th anniversary of the founding of the People's Republic of China with new victories in grasping revolution and promoting production.

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Correctly Orientate the Ideological and Political Line of the Leading Group

- during the movement to criticize Lin Piao and Confucius, the Party committee of Ch'ingp'ing commune steadily heightens its consciousness in carrying out Chairman Mao's revolutionary line

(Peking Jen-min Jih-pao Sept. 23, 1974)

During the movement to criticize Lin Piao and Confucius, the Party committee of Ch'ingp'ing commune, Hai-an hsien, Kiangsu province, concretely strengthens its leadership and boldly arouses the masses. In the course of the struggle, it steadily raises the consciousness of its "squad members" in implementing Chairman Mao's revolutionary line.

With the movement to criticize Lin Piao and Confucius developing in depth, the workers of the commune-operated farm tools factory roundly criticized Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius. Meanwhile, citing the actual conditions in their factory, they put up a big-character poster, criticizing the mistake of the factory's leadership in transferring the technical forces of the powered irrigation station during the busy farming season to turn out products which were not used to support agriculture. From this problem of the farm tools factory, Ch'ien Ya-ch'uan, secretary of the commune Party committee, saw the shortcomings and mistakes in his work: When he went to the factory for an inspection, he talked about the needs of aiding agriculture but actually he stuck to the target of profits. This had an adverse influence on comrades at the factory. So, he went to the farm tools factory immediately to cite the workers' revolutionary spirit, examine his work and join the workers and the cadres in roundly criticizing Lin Piao's counter-revolutionary revisionist line. As a result, the leadership of the farm tools factory quickly corrected its mistake. From this event, Old Ch'ien understood more clearly that: "The correctness or incorrectness of the ideological and political line decides everything." Take a commune for example. The key to carrying out revolution and production well lies in the correct ideological and political line followed by the "squad members" of the commune Party committee.

The commune Party committee repeatedly studied the series of important instructions given by Chairman Mao and the Party Central Committee, and summed up its experience in the great proletarian cultural revolution. The committee members learned that: In handling a question of principle regarding the line, a primary Party committee must courageously uncover and resolve contradictions before it can persevere in the revolution and advance steadily.

With thinking raised to a higher level, we first called a representative meeting of cadres at the commune, brigade and production team levels and of poor and lower-middle peasants. At the meeting, the principal leading member of the Party committee took the lead in citing facts of class struggle and two-line struggle in the commune and roundly criticizing Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius. Led by the secretary and the deputy secretary of the commune Party committee, other members of the Party committee actively uncovered

contradictions, put facts on the table, made things clear through reasoning, and distinguished the right line from the wrong one. By calling enlarged meetings of the Party committee, plenary sessions of the revolutionary committee, and symposia of various types, and by going deep among the masses to solicit opinions, the commune Party committee invited criticism from the masses. Seeing the clearcut attitude and the firm determination of the commune Party committee, the masses enthusiastically put forward a great deal of useful criticism and opinions to the commune Party committee by putting up big-character and small-character posters, airing their views at meetings, writing letters, paying visits and by various other means. The Party committee on the one hand conscientiously summed up its experience, penetratingly criticized Lin Piao and Confucius and raised its ideological understanding; on the other hand, it paid attention to correcting its shortcomings and mistakes in the course of practical work.

This commune had more than 800 "artisans of five kinds" including bricklayers and carpenters. During the great proletarian cultural revolution, the "artisans of five kinds" had been organized to criticize the trash of "San-tzu I-pao"* and "four big freedoms"** peddled by Liu Shao-ch'i. Later, because leadership had slackened, some of the "artisans of five kinds" went again to do side-occupations individually. During the movement to criticize Lin Piao and Confucius, the commune Party committee, adopting the opinion of the masses, on the one hand held a study class for "artisans of five kinds" and organized them to study Chairman Mao's teaching "Only socialism can save China" and to criticize Lin Piao's crimes in frenziedly attempting restoration of capitalism, thereby raising their consciousness in two-line struggle; on the other hand, it extensively aroused the masses to discuss the method and system of organizing these artisans, solving the problem with rather good results. Now the "artisans of five kinds" in this commune have joined the handicraft service stations operated by the brigades and have been led onto the track of socialist collective economy.

The Party committee of Ch'ingp'ing commune saw this from the criticism by the masses: The basic reason why a clear-headed view toward some major problems regarding the line was lacking in the past was that the "squad members" of the Party committee were not conscious enough in reading and studying conscientiously. During the movement to criticize Lin Piao and Confucius, therefore, it displayed the revolutionary style of integrating theory and reality in study and paid attention to studying Marxism and strengthening ideological development of its "squad members." It integrated study conducted in the commune headquarters with study carried out at the primary level and together with the masses, so that the higher level led the lower level, the lower level urged on the higher level, and the higher and the lower levels made progress together.

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* "San-tzu I-pao" means the extension of plots for private use and of free markets, the increase of small enterprises with sole responsibility for their own profits and losses, and the fixing of output quotas based on the household.--CB Editor.

** "Four big freedoms" means freedom to practice usury, to hire labor, to buy or sell land and to engage in private enterprise.--CB Editor.

During the movement to criticize Lin Piao and Confucius, the nine members of the commune Party committee consciously studied the works by Marx and Lenin and Chairman Mao's works and, linking their study with reality, wrote more than 40 articles on what they had learned and more than 20 articles of criticism.

At present, the members of the Party committee of Ch'ingp'ing commune are applying the Marxist stand, view and method in reading the Legalist works and studying the historical experience of the struggle between Confucianism and Legalism and of class struggle as a whole, and using this experience to serve actual struggles. They also strengthen leadership over the contingents of poor and lower-middle peasant theorists throughout the commune and arouse the masses to criticize the "Three Character Rhyme," "The Reader for Women" and the reactionary proverbs which were saturated with the poison of the doctrines of Confucius and Mencius, thereby giving a great impetus to the deep-going development of the movement to criticize Lin Piao and Confucius.

--Jen-min Jih-pao correspondent

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Carry Out Ideological Education Well for New Party Members

by

the Party Branch of "May 7" Brigade, "May 7" Commune, Ch'ungli Hsien, Hopei Province

(Peking Jen-min Jih-pao Sept. 23, 1974)

Our Party branch has 20 members 11 of whom are young Party members recruited during the great proletarian cultural revolution. This group of new Party members are advanced elements emerging during the great proletarian cultural revolution. They work vigorously and have great enthusiasm for the revolution. But, because we formerly paid exclusive attention to putting loads on them and neglected ideological education for them, some of them showed some ideological problems after taking up the leading positions. After studying this state of affairs, the Party branch held that good "seedlings" also needed intensive cultivation. So, we made strenuous efforts to grasp the work in the following three aspects.

1. Perseveringly uphold the system governing inner-Party education. We improve the inner-Party study system requiring periodical learning of Party lessons. A deputy secretary of the Party branch is charged specially to grasp the work in this connection. This system stipulates that two Party branch committee meetings, one Party members' congress and one Party group life meeting are held and one Party lesson is taught every month. Since the beginning of this year, we have upheld this system, improved organizational life and strengthened education for Party members. With the Party's basic program and the Party's basic line for the period of socialism as the guide and in the light of the actual conditions of the struggle between the two classes, the two roads and the two lines, we penetratingly criticize Lin Piao's reactionary program of patterning himself after Confucius and advocating "restrain oneself and return to propriety" and his crimes in attempting to alter our Party's basic line and restore capitalism. This makes all Party members understand that criticism of Lin Piao and Confucius is geared to the combat and prevention of revisionism and the consolidation of the dictatorship of the proletariat. They pledge to be Communists striving for Communism their whole lives, to take an active part in this political and ideological struggle, to study diligently and to fight vigorously. Thanks to the activities of learning Party lessons, the new Party members strive to impose stern demands on themselves in accordance with the requirements for proletarian advanced elements, consciously overcome their tendency of relaxing efforts after entering the Party, and join the old Party members in actively participating in the movement to criticize Lin Piao and Confucius. They play the role of a vanguard and model.

2. Teach new Party members to humbly solicit opinions from the masses and to accept supervision from them. Since February this year, we have called five informal meetings of poor and lower-middle peasants,

inviting them to appraise the Party members and help them develop their strong points and overcome their shortcomings.

After taking the post of leader of the No. 6 production team, Chao Yu who entered the Party at the end of 1970 grasped productive work very tightly and busied himself the whole day, so he slackened his study and transformation of his world outlook. As a result, two years passed and production in this production team did not increase so greatly as that in other production teams. The masses were critical of this. At a meeting to appraise the Party members, the poor and lower-middle peasants criticized him, saying: "If you bury yourself in production and make no efforts to grasp the line and ideological and political work, you will slide onto the dangerous road of revisionism." Accepting this criticism by the masses Chao Yu repeatedly studied the Party's basic line and summed up his experience.

With help from the Party branch, Chao Yu organized the commune members to roundly criticize Lin Piao's crimes in patterning himself after Confucius and advocating "restrain oneself and return to propriety" and, citing the actual conditions of struggle between the two roads in their production team, to carry out socialist education and criticize the tendency toward capitalism. As a result, the cadres and the masses raised their consciousness in class struggle and two-line struggle, a new atmosphere emerged in revolution and production and this production team became an advanced team in the whole brigade.

3. Organize old Party members and new Party members' sponsors to have heart-to-heart chats with the new Party members and to go on helping and educating them.

An educated youth coming back from the city, Sung Teh entered the Party last February. Not long after that, he was posted deputy secretary of the brigade Party branch. When he was charged with grasping the movement to criticize Lin Piao and Confucius, he could not work boldly at the beginning. Liu Wang, an old Party member responsible for training him for Party membership, called on him and had heart-to-heart chats with him, pointing out his shortcomings in accordance with the standard for Party members and encouraging him to work boldly. Sung Teh learned a very impressive lesson. He conscientiously corrected his shortcomings and boldly led the movement to criticize Lin Piao and Confucius. In the past few months, he has organized the whole brigade to call more than 120 criticism meetings of varying scales and to write more than 800 articles of criticism. He has also organized a contingent of backbone theorists to help the masses in studying Marxism-Leninism-Mao Tsetung Thought.

Recently, they also selected some Legalist books to read, applied the Marxist view in studying the historical experience in the struggle between Confucianism and Legalism and propagated this experience to the masses, winning a welcome from the masses.

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A Party Group Active on Remote Mountains and in Primitive Forests

(Peking Jen-min Jih-pao Sept. 23, 1974)

In the Hungchiang telegraph line section under the Posts and Telecommunications Bureau of Ch'ienyang District, Hunan Province, there is a Party group composed of three Party members. Leading six workers, they live on the remote mountains but keep the interests of the world in mind and conscientiously implement Chairman Mao's policy of "grasping revolution and promoting production." Since the beginning of this year, the quality of communications has improved steadily and the various productive targets have been overfulfilled, guaranteeing smooth and clear operation of the telegraph lines.

The Hungchiang telegraph line section is responsible for the task of maintaining the telegraph line running through three hsien and one township, namely, Ch'ienyang, Hungchiang, Huit'ung and Suining. Along this line, six maintenance depots lie at intervals of a few dozen li from one another. The complicated topographies and high mountains and dense forests in these areas make communications inconvenient and bring great difficulties to work and study. For the purpose of correctly handling the relationship between revolution and production, the Party group of this section has improved organizational life, bringing the Party members into full play as vanguards and models. In the light of the characteristics that the personnel live in places far away from one another and the tasks are difficult and heavy, they adopt the methods of letting the personnel living at two maintenance depots meet midway and carry out intensive study and letting them carry out private study at their own maintenance depots, and organize all workers and staff members throughout the section to make strenuous efforts to study the works by Marx and Lenin and Chairman Mao's works.

When the movement to criticize Lin Piao and Confucius started, they organized the workers and staff members of the whole section to conscientiously study the series of instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius. The Party members took the lead in carrying out study and making criticism. Mass revolutionary criticism was carried out on the high Ta-ao Mountain.

Criticism of Lin Piao and Confucius has greatly aroused the enthusiasm of the workers and staff members throughout this section for socialism. Each of them firmly holds his position, attends work full time every month and takes prompt action to inspect the lines and remove obstacles.

The intense cold prevailing early this year formed great menace to the telegraph poles and lines. Party group leader Chang Mei-hsiung gave up his home leave on his own initiative and organized the workers and staff members of the whole section to take essential measures, guaranteeing smooth operation of the lines.

One night in early May, it rained heavily, causing an obstacle to the line at the top of Ta-ao Mountain. Lo Yen-chin, a Communist Youth League member, immediately put a tool kit on his back and hurried to the spot after covering more than 30 li by crossing mountains and wading through streams despite the storm in the pitch-dark night; he removed the obstacle.

As soon as he heard the news of assignment of an important task of communications, new Party member Hsiao Chih-li hurried back to his work post while on home leave, and asked for allocation of duties.

Inspired by the exemplary role played by the Party members, the workers and staff members of the whole section greatly strengthened their sense of responsibility. The young workers train themselves hard in technical skills. Within a very short period of time, each of them has learned such skills as digging a pit, replacing a pole and erecting a pole single-handedly. Their work efficiency has markedly increased.

-- Jen-min Jih-pao correspondent

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A Fighting Citadel on the Szechwan-Tibet Highland

(Peking Jen-min Jih-pao Sept. 23, 1974)

A certain army depot on the south route of the Szechwan-Tibet Highway lies on the highland rising 4,100 meters above the sea level. There, air is rare and weather is bad. When the movement to criticize Lin Piao and Confucius started, the Party branch of this army depot fully played its role as a fighting citadel and organized the Party members to read and study conscientiously, to master the ideological weapon and to lead the fighters of the whole depot to make revolutionary mass criticism against Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius, thereby raising their consciousness of class struggle and two-line struggle. They said: Our depot is a support for the golden bridge linking Peking with Lhasa. We are a part of that support. We must play our role as a cog and keep this golden bridge clear of obstacles and make contributions toward socialist revolution and construction.

The Party branch of this army depot also pays close attention to arousing the Party members and the cadres to regularly hold mass activities and heart-to-heart chats, to look into the ideological conditions of the fighters and the conditions of their work and families and to do meticulous ideological work on them.

A fighter had been transferred to many different jobs after joining the Army, so he was not content with his work. Ts'ui Shih-min, a deputy secretary of the Party branch and director of this depot, called on him many times and had chats with him, making him understand that: There is no division of labor and no difference in rank in revolutionary work, and a good comrade is one who is still more eager to go to a place where difficulties are still greater. This fighter raised his consciousness and expressed his will to take root in the highland and to contribute his strength to the construction of a socialist new Tibet. He studied conscientiously and worked actively. He was gloriously admitted into the Chinese Communist Party not long ago.

Under the leadership of the Party branch, the cadres and the fighters of the whole depot are united closely and are in high spirits. They have steadily improved the work of receiving the army units passing by their depot and have made new achievements in construction of their camp site and in agricultural production and side-occupations, winning approval from the broad masses of commanders and fighters.

-- Jen-min Jih-pao correspondent

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Party Organizations Must Strength Leadership Over Contingents of Theorists

by

the Party branch of Hut'ungt'u Brigade, Ch'aishihying commune, Holinkoerh hsien, Inner Mongolia

(Peking Jen-min Jih-pao, October 15, 1974)

During the movement to criticize Lin Piao and rectify work style and the movement to criticize Lin Piao and Confucius, we take the training of a contingent of poor and lower-middle peasant theorists as a major issue in upholding Marxism and opposing revisionism. At present, the brigade has the central theoretical study group and each production team has its theoretical study group. The brigade has formed a contingent of more than 40 peasant theorists.

In order to build a theoretical contingent with strong fighting effectiveness and capable of playing its role, some work must be done in a down-to-earth manner. The most important thing is to strengthen the leadership of the Party organization over this theoretical contingent.

Give help ideologically. The theoretical contingent is an army on the political and ideological front, fighting against the class enemy politically and ideologically. For this reason, the problem of ideological revolutionization of the members of the theoretical contingent is an extraordinarily important one. We constantly analyze the ideological conditions of the members of the theoretical contingent and do ideological and political work on them in the light of their conditions.

For instance, in the light of the fact that a few young comrades sometimes are discontent with working in the countryside and show fear of hard and fatiguing work, we ask the old poor peasants to educate them in class struggle and two-line struggle by telling them the histories of their villages and families; we organize them to repeatedly study the works by Marx and Lenin and Chairman Mao's works, such as "The Tasks of the Youth Leagues" and "The Orientation of the Youth Movement," to study the deeds of revolutionary heroes, and to criticize the reactionary fallacies of "a disguised form of reform through forced labor" and "one who excels in learning can be an official" spread by Lin Piao and Confucius, and help them establish the idea of taking roots and making revolution in the countryside.

Educated youth Li Ch'ien-chun performed his duties quite well after coming back to the countryside to participate in work as a tutor in theoretical study. Some time later, however, he was not contented with working in the countryside. We joined him in study and had chats with him many times, making him raise his understanding and determine to take root and make revolution in the countryside. He took an active part in the movement to criticize Lin Piao and Confucius and scored rather good results in work, study and labor.

A young man of the No. 5 production team formerly was fond of reading bad books. We did ideological work on him and got together with him to make revolutionary mass criticism. He raised his consciousness of class struggle and two-line struggle and became an activist in the movement to criticize Lin Piao and Confucius.

Because we had grasped this central link of ideological education, the members of the theoretical contingent showed marked improvement ideologically. In the past two years, four of them were admitted into the Chinese Communist Party and 13 others into the Communist Youth League.

Take a firm hold of study. Theoretical work is an arduous task calling for conscientious study and strenuous efforts on a long-term basis. We help the theoretical team arrange the schedule and content of study in accordance with the different seasons for agricultural production and in the light of the current needs in revolution and production, so as to link theory with reality. We also arrange the content of private study in accordance with the different cultural levels and theoretical knowledge of the comrades of the theoretical study group, so that they can individually study some works by Marx and Lenin and some of Chairman Mao's works with a difinite object in view. Agricultural production is carried out constantly throughout the year. A reading plan which has been drawn up must be firmly grasped and put on a solid basis, otherwise it will easily become futile. The leading members of the Party branch set an example by perseveringly participating in the study conducted by the central theoretical study group. Each time the Party branch holds a meeting, a tutor in theoretical study is invited to attend and to give a report on his study and work, so as to give him prompt guidance. We often get together with these tutors to exchange views and discuss problems met in the course of study. For the purpose of creating conditions for the theoretical study group in various fields, we have set up a library with more than 300 books operated by the brigade. With the leading members of the Party branch taking the lead in theoretical study, the theoretical contingent carries out study more vigorously. In the past two years, most comrades of the theoretical group finished studying the five philosophical essays by Chairman Mao and selected such Marxist-Leninist works as "Manifesto of the Communist Party," "The State and Revolution" and "Critique of the Gotha Program" to read. Some comrades also have read some books on history, philosophy and political economy. Since the movement to criticize Lin Piao and Confucius began, they have written more than 200 articles of revolutionary mass criticism and run more than 40 issues of special columns and wall posters regarding revolutionary mass criticism. Some of these articles have been adopted by Party bulletins and broadcasting stations at various levels. This plays a positive role in promoting the movement to criticize Lin Piao and Confucius.

Take leadership in work. To increase fighting capacity of the theoretical contingent during the three great revolutionary movements, we pay attention not only to bringing its members into play but also to leading them in work. We often organize them to make social investigations and give them guidance in applying the Marxist theory in analyzing and studying some actual problems. For instance, we once discovered that a landlord element who had not been successfully remolded spread reactionary ideas among the masses and attacked the socialist system. We organized them

to apply the precepts of Marx, Lenin and Chairman Mao on class struggle in criticizing the reactionary fallacies spread by this class enemy and in criticizing Lin Piao's crimes in patterning himself after Confucius, advocating "restrain oneself and return to propriety" and frenziedly attempting to alter the Party's basic line and restore capitalism. Through this criticism, they deepened their understanding of the Party's basic line. At present, the theoretical contingent has become an assistant and "adviser" to the Party branch in grasping major issues, and its members have become tutors of the masses in studying the works by Marx and Lenin and Chairman Mao's works. During the season when production is very busy, they labor together with the masses in the daytime and prepare the special column of criticism and write articles of criticism at night. They also write articles promptly on the advanced deeds among the masses and the good experience of various production teams in criticizing Lin Piao and Confucius, and cite and propagandize these deeds and experience by means of blackboard posters and broadcasts. They win praise from the masses.

The establishment of this theoretical contingent has created fine conditions for promoting young cadres. In the past two years, we have selected four members of the theoretical contingent to be brigade cadres, six to be production team cadres and ten to be cadres of the militia, the CYL organization and the women's organization. These young men and women study hard, are capable of maintaining ties with the masses, see the orientation clearly, work vigorously and make progress quickly.

Thanks to the strenuous efforts to grasp building of the Marxist theoretical contingent, the movement to criticize Lin Piao and Confucius continues to deepen in our brigade, and the mental outlook of the cadres and the masses and the outlook of production have gone through tremendous changes. Last year, grain output topped that of 1972 by 33 percent and was 2.5 times that before the great cultural revolution, the state's task of grain requisition was overfulfilled, great development was registered in forestry, animal husbandry and side-occupations, and the commune members' living standard rose considerably.

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How I Have Ascended the Teaching Platform

by

Li Pin-shan (李 빈 산),
a Communist of the "202" Team under the 3rd Oil
Extraction Department of Tach'ing Oilfield

(Peking Jen-min Jih-pao, October 15, 1974)

The workers ascending the teaching platform to give lectures on the history of struggle between Confucianism and Legalism is a newborn thing, which will invariably face the struggle between the two kinds of ideology. I have met with a similar situation. An oil extractor, I belong to the cultural level of a second-year student of the junjor middle school. Not long after the criticism of Lin Piao and Confucius was initiated, I wrote a big-character poster criticizing the method of just letting the cadres talk and the masses hear, which the team leadership adopted for teaching a lesson of theoretical study and which represented its distrust of the masses. I also requested the Party branch to change its erroneous idea that "invariably the cadres are teachers and the masses are pupils," to arouse the masses extensively and penetratingly and to organize the workers to ascend the teaching platform. As soon as my big-character poster had been put up, five old workers wrote a big-character poster to support me and the Party branch also wrote a big-character poster accepting my criticism and proposal. But, some people took me as an eyesore while others warned me to watch my "step." I asked myself: "Why shouldn't a Communist carry a heavy load for the revolution and ask permission to ascend the teaching platform?" The more I ruminated over this problem, the more I felt that some people underestimated the enthusiasm of the masses for the revolution, and this made me ascend the teaching platform with greater determination and confidence.

Under the concrete guidance of the Party branch, I chose a topic for my lecture: "The Struggle of Materialism against Idealist Transcendentalism During the East and the West Han Dynasties." I firmly grasped all spare time available and conscientiously prepared the lesson. I exerted great efforts but still couldn't solve some of the difficult problems. The leading member of the Party branch personally gave me demonstrations and explanations and sent me some study material. The comrades of my squad unit shared my duties in production on their own initiative so that I could attend the theoretical study class held at the higher level. The Party organization's kind concern and the comrades' warm-hearted support filled me with courage and strength in overcoming difficulties. But, some comrades said to me: "Why delve into that old topic? It is all right so long as you know which is right and which is wrong!" I told them that we not only should know that Confucius and Lin Piao were bad, but must also know how bad they were and why they were bad, so that we could criticize them penetratingly and thoroughly and, should anybody peddle Confucius' and Lin Piao's trash in the future, we could see through it, boycott it and criticize it. Others said to me: "You are an oil extractor, and taking good care of the oilfield is something important for you." They meant that what a worker should do

was to carry out production well. Remembering Chairman Mao's great teaching "The working class must exercise leadership over everything," I deeply felt that: The working class not only must carry out production well and create material wealth for building the socialist society, but also must apply Marxism in making a success of the revolution in the spheres of the superstructure, use the proletarian ideology to transform these spheres, and make contributions toward developing the socialist culture--this is an important historical mission placed on the shoulders of the working class.

After ascending the teaching platform, especially after giving a few lectures in other units, I received commendation from the leaders and other comrades. In the midst of such praise, I reminded myself that I must be constantly vigilant against the attack by bourgeois ideas, must never forget the natural color of the working class, must remain humble and prudent, and must not divorce myself from the masses and manual labor. When I met a problem in the course of preparing or teaching a lesson, I studied it repeatedly together with other comrades. I solicited opinions each time I had given a lecture. When I gave lectures in my unit, I never delayed production. After teaching a lesson in another unit and as soon as I came back to my team, I put down my books and immediately went to attend labor in the oil well.

How should we workers appraise the history of struggle between Confucianism and Legalism? I came to understand that we should not confine ourselves to the old style and old terms of Chinese literature but must apply the Marxist stand, view and method in analyzing history, sum up the historical experience of class struggle and two-line struggle and make it serve the current class struggle and two-line struggle. Therefore, when I gave a lecture entitled "The Struggle of Materialism against Idealist Transcendentalism During the East and the West Han Dynasties," I made strenuous efforts first to get a clear picture of the situation of class struggle during the East and the West Han Dynasties, the principal views of Confucianism and Legalism and the essence of the struggle between Confucianism and Legalism, and then used the method of class analysis to link Confucius, Tung Chung-shu and Lin Piao together, to contrast and analyze them, to uncover the true features of the doctrines of Confucius and Mencius and to criticize the ultra-Rightist essence of Lin Piao's counter-revolutionary revisionist line.

For example, when criticizing idealism trumpeted by Lin Piao and Confucius, I paid attention to unmasking their reactionary class essence and political aims. Confucius went all out to trumpet "Heaven bestows virtues on me" and "only the highest, who are the wise, and the lowest, who are the stupid, cannot be changed"; Tung Chung-shu vigorously peddled "the nature of sages" and "the nature of ordinary people"; Lin Piao on the one hand shamelessly likened himself to the "heavenly horse" and called himself "genius" and, on the other hand, maliciously vilified the laboring people as only capable of thinking about oil, salt, vinegar and firewood and about their wives and children. These three reactionary rascals were born in three different ages. Why did they talk about the same subject? This was because they were reactionaries going against the tide, their ideological systems were imbued with the same spirit, and they took idealism as their spiritual prop and ideological weapon, as Lenin, teacher

of the revolution, had pointed out: "Objectively, idealism is a weapon and an instrument of propaganda of the reactionaries." Therefore, all reactionaries ranging from Confucius to Lin Piao were fanatic trumpeters of idealism. The sinister aim of this handful of class enemies in trumpeting idealism was to stage a come-back politically.

To explain this problem clearly, I put stress on analyzing and criticizing Lin Piao's sinister talk "my brain is well-endowed," which meant that he was a genius and was among "the highest who are the wise," he had "the nature of sages" as Tung Chung-shu had said, and should be the emperor and the head of state, whereas the laboring were born stupid, were only capable of thinking about oil, salt, sauce, vinegar and firewood, were among "the lowest who are the stupid," were "ordinary people" as Tung Chung-shu had said, and should work as beasts of burden and be put under suppression and exploitation and absolutely should not be masters of the country. For this reason, Lin Piao went all out to trumpet revisionism for the sinister purpose of vigorously preparing counter-revolutionary public opinion of restoration and founding a dark society in which he and his son would reign as emperors, the landlords, rich peasants, counter-revolutionaries, bad elements and rightists would run wild and the laboring people would suffer again.

The listerners said: Criticizing idealism in this way, we can readily grasp the ultra-rightist essence of Lin Piao's revisionist line aimed at restoring capitalism, and hit at the point. We can understand, memorize and have a deep impression of this lecture.

Practice of a few months proves that once the workers, peasants and soldiers have the guidance of Chairman Mao's revolutionary line, a clearcut proletarian stand, rich practical experience, the style of fighting in unity, and collective wisdom, it is entirely possible for them to occupy the various positions in the superstructure. My study of the history of struggle between Confucianism and Legalism is only at its beginning. I am determined to conscientiously read the works by Marx and Lenin and Chairman Mao's works and, under the leadership of the Party organization and with the help by other comrades, to play the requisite role of a Communist as a vanguard fighter in the struggle to criticize Lin Piao and Confucius and to combat and prevent revisionism.

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Party Members Should Show Concern for Construction of a Theoretical Contingent

(Peking Jen-min Jih-pao, October 15, 1974)

After the 3rd company of a certain unit under the Nanking Units of the People's Liberation Army had set up its theoretical contingent, some Party members held that training a theoretical contingent was the work for the higher-level organs and Party branches and didn't matter much with the ordinary Party members. Other Party members felt that they belonged to a low theoretical level, did not have sufficient "capital" and so were incapable of training other people. Upon discovering this wrong thinking, the Party branch of this company made use of the time for Party lessons to organize the Party members to study Chairman Mao's writings on strengthening the contingent of Marxist theorists and on the Party's nature and tasks and to read the articles carried in newspapers on training of the theoretical contingent, thereby raising their understanding. They said: Training a contingent of Marxist theorists is in conformity with Chairman Mao's consistent teachings, is geared to the urgent need of using Marxism to defeat revisionism in the spheres of the superstructure under the dictatorship of the proletariat, and is a major problem of fundamental importance. All Party members should take part in this work. A Communist must take the lead in study, fight arduously and strive to be a backbone theorist during the movement to criticize Lin Piao and Confucius; meanwhile, he must show utmost concern for the growth of the backbone theorists and help the Party organization do a good job of training backbone theorists.

With their thinking raised to a higher level, the Party members took it as their unshirkable duty to show concern for the growth of the backbone theorists, to actively put forward opinions and to devise methods, and made joint efforts to do a good job of training the backbone theorists. Sometime ago, when the company conduct tutoring in theoretical study and made criticism under special topics, the backbone theorists carried out study and wrote the drafts of speeches beforehand and then the cadres ascended the platform to speak and the backbone theorists seldom gave a lecture. Tung Mu-jung, a Communist and leader of the No. 1 squad, held that this method of work was disadvantageous to the growth of backbone theorists. Immediately he made this suggestion to the Party branch: A steel knife should be sharpened by means of a grinding stone. The theoretical contingent must go to the first line of the struggle for criticizing Lin Piao and Confucius and blaze the trial. Only by going up to the platform to give a lecture can the theorists enrich their experience in the course of practice and really play the role of a backbone theorist. The Party branch accepted his suggestion. Since the beginning of this year, the 47 Communists in the whole company have put forward to the Party branch more than 30 suggestions on strengthening the construction of the theoretical contingent, so that the Party branch can promptly discover and solve problems in the course of training the theoretical contingent and do its work with still better results.

While teaching the Party members to show concern for the construction of the theoretical contingent, the Party branch of the 3rd company attaches importance to leading them to show concern for the ideological progress made by the backbone theorists, so that the backbone theorists may closely integrate theoretical study with transformation of world outlook. After being selected to be a backbone theorist, Kung Hsien-chung, a new fighter, often worked at the company level. For some time, he saw that a fighter who joined the army together with him was admitted into the Communist Youth League and he himself was not yet admitted, so he felt a bit upset. Chiang Tung-kao, a Communist, went on his own initiative to have chats with him and helped him solve his ideological problem. After that, he studied conscientiously and made strenuous efforts to transform his world outlook in light of his shortcomings. He made very fast progress.

-- Jen-min Jih-pao correspondent

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A Model in Grasping Revolution and Promoting Production

-- an account of Li Ch'ang-chiu, a veteran worker and a Communist of the housing team under the Szechwan No. 2 Bureau of Railroad Design

(Peking Jen-min Jih-pao, October 15, 1974)

In the Szechwan No. 2 Bureau of Railroad Design, whenever they mentioned Li Ch'ang-ch'iu, a veteran worker and a Communist of the housing team, the cadres and the masses invariably praise him as "a model in grasping revolution and promoting production"!

Last April when the broad masses were making strenuous efforts to grasp revolution and promote production, a handful of class enemies in society spread all sorts of fallacies to incite a few workers not to go to their production shifts. This matter immediately attracted Li Ch'ang-ch'iu's vigilance. To smash the rumor and sabotage of the class enemies, he got together with other comrades of the whole housing team to study Chairman Mao's precepts on class struggle and his directive "Grasp revolution and promote production" and to refute the fallacies spread by the class enemies. They also criticized the erroenous idea which misinterpreted the persistent efforts of the comrades to grasp revolution and promote production as "pulling the cart without looking at the line." They pointed out that this erroneous idea was superficially advocating the line but actually was at variance with Chairman Mao's directive "Grasp revolution and promote production" and ran counter to Chairman Mao's revolutionary line. They expressed their will to heighten vigilance, to prevent the class enemy from sabotaging production and underming the movement to criticize Lin Piao and Confucius, and to make strenuous efforts to carry out revolution and production well.

Li Ch'ang-ch'iu wrote three big-character posters in succession. Immediately after that, at a meeting of the workers and staff members of the whole design section, he criticized Lin Piao's counter-revolutionary revisionist line. He said: "While Lin Piao and the handful of class enemies opposed the practice of socialism and went in for restoration of capitalism, we must go in the opposite direction and practice socialism in a big way!"

Li Ch'ang-ch'iu who is in his late forties takes solid action to roundly refute the reactionary fallacies spread by Lin Piao and the handful of class enemies in society. In the past two years, he contracted several kinds of diseases but he insisted on attending work as usual. Since the beginning of this year, the doctor has given him sick leave on many occasions and the leaders and the comrades also have persuaded him to take a rest. But, what he had in mind was to persevere in making revolution continuously under the dictatorship of the proletariat and to quicken the pace of socialist construction of the motherland, so he kept working perseveringly every day. Under his leadership, comrades of the whole team enhanced their consciousness in carrying out Chairman Mao's revolutionary line and enthusiastically grasped revolution and promoted production.

In the first half of this year, besides completing the work of water supply, comrades of the whole team accomplished the task of binding the steel bars for all prefabricated structural elements for use in some new projects or extension projects.

Li Ch'ang-ch'iu holds that in order to carry out socialist production well, it is necessary to do ideological and political work penetratingly and meticulously and to raise the ideological consciousness of all comrades in socialism; it is also necessary to observe the rational regulations and systems and to consciously maintain labor discipline. He himself is a model in observing labor discipline. For the past two decades and more after the liberation, no matter where he was working and whether it was summer or winter, he always came early to put the tools in order and get the materials ready; when the day's work was over, he always stayed behind to pack up the materials and tools before going hom. He was never absent for even a single day in the past two decades and more. Once his foot was hurt and became infected so he had to walk slowly. In order not to be late, he left home for work half an hour earlier than usual every day. Some comrades said to him: "The leaders and other comrades know that your foot is hurt. It does not matter if you are a bit late." But, he replied: Discipline is the guarantee for carrying out the line. Under all circumstances, the Communists and the revolutionary workers should firmly observe revolutionary discipline.

Li Ch'ang-ch'iu not only exemplarily observes labor discipline, but also gives other people warm-hearted and patient help. It was about half past eleven one morning when someone of the team asked him: "Master Li, why don't we leave for lunch now?" He replied: "We still have half of an hour before coming off for lunch." The team member said: "It is so very hot today. It does not matter if we go off for lunch a bit early!" He said sternly: "If everyone works half an hour less every day, how much work will there be left unfinished by the workers of the whole country in a year?" Seeing this team member made no answer, he continued patiently: "When I worked as a porter before the liberation, I had to do 16 to 17 hours of work a day. I didn't have enough to eat or wear. Yet I often had to suffer a beating by the capitalists and the foremen. After the liberation, we workers have become masters of the country. We don't have to worry about food and clothing. We work only eight hours a day and are supplied with safety equipment. If we don't work well for the people, how can we live up to the expectations Chairman Mao and the Communist Party have placed on us, and how can we quicken the pace of socialist construction?" His words enlightened this comrade! This comrade was determined to learn from Li Ch'ang-ch'iu and to strictly observe labor discipline.

Li Ch'ang-ch'iu not only bears great hardships in work and shows no fear for dirty and fatiguing work, but also delves into problems and actively devised methods to innovate production tools and increase production efficiency. The former method of putting steel bars on the bending machine was impractical and caused waste of steel bars. After criticizing Lin Piao's reactionary "theory of genius," he and other comrades of the team discussed problems together and boldly made innovations, thereby solving the problem of waste of steel bars.

Thanks to technical innovation, they increased the number of models of benders from two to six, and steel bars of different diameters could be bent by benders of different models. This guaranteed quality and also more than doubled work efficiency.

-- Jen-min Jih-pao correspondent

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A Female Party Member Fighting as a Vanguard in Criticizing Lin Piao and Confucius

(Peking Jen-min Jih-pao, October 15, 1974)

Warmly answering the call issued by Chairman Mao and the Party Central Committee, the masses of commune members of the No. 2 production team, Shangt'ao brigade, Huangchiachai commune, Tat'ung Hsien, Tsinghai Province, threw themselves into the movement to criticize Lin Piao and Confucius. At the beginning, the male commune members spoke most of the time while the female commune members seldom aired their views. This phenomenon showed that the women had not yet been aroused very well. Upon discovering this state of affairs, Chang Yu-lan, a Communist and leader of the women's team, immediately organized the female commune members to conscientiously study the series of instructions given by Chairman Mao and the Party Central Committee on the criticism of Lin Piao and Confucius, so as to raise their understanding of the criticism of Lin Piao and Confucius. She also paid attention to demonstrating the role of a Communist as model and leader. At meetings, she studied conscientiously and took the lead in making criticism; after the meeting, she would make use of her spare time in the morning or at night to pay door-to-door visits to do meticulous ideological mobilization; in the course of manual labor, she never missed any opportunity to enlighten and encourage the women commune members. With her help and under her leadership, two women commune members who never spoke at meetings and one who was shy on seeing strangers took an active part in the battle of criticizing Lin Piao and Confucius.

In order to bring the role of women commune members into further play in the three great revolutionary movements, Chang Yu-lan and other cadres of the production team actively led the commune members to roundly criticize the crimes of Confucius and his disciples in despising women and advocating the concept of "male superiority and female inferiority," the "three cardinal guides and five constant virtues," the "three obediences and four virtues" and other regulations persecuting the laboring women, and to roundly criticize the reactionary fallacy of "the destiny of the husband determines that of his wife" and other foolish ideas spread by Lin Piao and his gang.

Chang Yu-lan said at a criticism meeting: "In the old society, we the laboring women were suppressed at the lowest stratum and led a miserable life worse than that of a beast of burden. After the liberation, under the leadership of the Party and Chairman Mao, we the broad masses of laboring women were emancipated and became masters of our own and played the role of 'propping up half the heavens' in the revolutionary cause. Lin Piao went all out to peddle the trash of the doctrines of Confucius and Mencius, to trumpet 'restrain oneself and return to propriety' and to disseminate the theory that 'women are backward,' in a frenzied attempt to lead us back to the old society. We definitely won't let him do this!" Many female commune members said unanimously: "The more Lin Piao and his gang vilified us women as 'backward' and 'useless,' the more we should develop our talent in grasping revolution and promoting production and take solid action to

refute their wild words!" Subsequently, under Chang Yu-lan's leadership and after taking part in the struggle of criticizing Lin Piao and Confucius, the female commune members of this production team made still greater efforts to grasp revolution and promote production.

At the mention of Chang Yu-lan's performance in the struggle for production, the commune members unexceptionally show their admiration. They say: "Which of the farm jobs ranging from sowing to harvesting and done everywhere from the fields to the courtyard throughout the four seasons of the year has been accomplished without Chang Yu-lan taking part in it? And which of the farm jobs has been done without her taking the lead?" During the season for weeding, she works in the fields despite the moisture early in the morning; during the fight against drought and for wresting grain, she works until the stars are high in the skies; in threshing and winnowing the grain, she takes the lead in working through the day and night. When the male leader is away, she is responsible for assigning farm jobs to commune members, men and women alike, in the whole production team. She always keeps the difficult and fatiguing jobs for herself. Inspired by her selfless spirit, the commune members work with still greater revolutionary vigor, and the situation of revolution and production in the whole production team improves steadily.

-- Jen-min Jih-pao correspondent

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